METHODS FOR THE UNDERSTANDING OF SRI GURU GRANTH SAHIB: A HERMENEUTICAL STUDY

A Thesis

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Dedicated to My Dear Parents

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CERTIFICATE

This is to certify that this thesis entitled "**Methods for the Understanding of Sri Guru Granth Sahib: AHermeneutical Study**"embodies the work carried out by Mrs. Inderjeet Kaur Sodhi herself under my supervision and that it is worthy of consideration for the award of the Ph.D. degree.

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DECLARATION

I hereby affirm that the work presented in this thesis entitled "**Methods for the Understanding of Sri Guru Granth Sahib: AHermeneutical Study**"is exclusively my own and there are no collaborations. It does not contain any work for which a degree/diploma has been awarded by any other university/institution.

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PREFACE

Max Muller, a German scholar of the nineteenth-century argued that the intelligentsia of religious studies should have their primary focus on the study of sacred texts as such documents contain the authentic doctrines of the prophets and their disciples. In fact, intelligentsia from times immemorial have always assumed that the primary and only way of learning about a religious tradition is to look into the details of the religious texts whether it is the Bible for Christians, the Quran for Muslims, the Vedas for Hindus, the Adi Granth for Sikhs and so on.

The religious texts, forming a collection of sacred hymns, are considered to be sacramental and give central importance to their religious traditions. The understanding of any religion or culture should not be confined to the study of its scriptural texts only; rather different other such texts need to be studied. The religious texts are always a part of a larger field of religious practices, through reading, speech and performance. The study of religious texts requires that we examine not only the contents of such texts, but also their use in our real life. The understanding of scriptural texts also requires looking at how readers create meanings, either as individuals or as members of interpretative communities. That is, texts come to have particular meanings upon being read, not only upon being written.

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In the present times, a variety of aspects concerned with the textuality exist which demand a thoughtful study. These aspects relate to the historical, political, cultural, philosophical, grammatical, religious factors, etc. Any scriptural text can be analyzed in terms of its poetic, form, style, diction and rhetoric. In the same context, the hermeneutics of a text works on different levels; it is concerned with how the text works, what the text says and how the text transcends its hidden revealed message to the mankind. The hermeneutics is a science of interpreting Scriptures. The term 'hermeneutics' has a vast and unique history of its own. It constitutes almost all the aspects of a Scripture in its study. The interpretation of a Scripture is linked to the conscious and sub-conscious stages of mind of the concerned author. Therefore, it requires a serious study of spiritual activity not the recitation of written words.

The subject of hermeneutics in the context of Guru Granth Sahib has always been of keen interest to me. The wider scope of hermeneutics encouraged me to move further in this direction. So, I chose to work on this topic for a number of reasons. The main objective of this research work is to establish the standards and methods for the interpretation of Guru Granth Sahib. Apart from it, an attempt has been made to study the research tools or methodologies used for the interpretation of Gurmat and the role of an interpreter.

In the present work, the historical, theological and comparative methodology has been used for the interpretation of Guru Granth Sahib. An

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attempt has also been made to study the philosophical and comparative modes of interpretation to understand the concept of Sabad in the context of hermeneutics. The works of various scholars especially those of Richard E. Palmer's (Hermeneutics: Interpretation Theory in Schleiermacher), Wilfred Cantwell Smith (What is Scripture?: A Comparative Approach), Dr. Taran Singh (Gurbani Diyan Viakhiya Parnalian), Dr. Gurnek Singh (Guru Granth Sahib: Interpretation, Meaning and Nature; Guru Granth Sahib: Nature of Numen and Message), Dr. Devinder Singh Chahal (The Essence of Nankian Philosophy), Dr. Darshan Singh (Bhai Gurdas Sikhi De Pahle Viakhiyakar), influenced me the most to undertake this study on the present topic. In the present research work, I have used Manmohan Singh's English translation of Guru Granth Sahib published by Shiromani Gurdwara Parbandhak Committee, Amritsar in 8 volumes.

The present study is organized into five chapters and conclusion. The first chapter introduces us to the topic of this study with a description of hermeneutics, its nature, importance, need and scope in the 21st century. It is intricate to give a universal definition of hermeneutics due to its vast scope but an attempt has been made to explore the origin and development of hermeneutics through the ages. Further, an endeavour has been made to find how hermeneutics includes in itself the study of history, language, grammar, etc. The theories of hermeneutics as provided by Friedrich Schleiermacher and Wilhelm Dilthey have been accorded due consideration. The contribution of eminent scholars like Martin

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Heidegger and Hans-Georg Gadamer in this field is also in no way less significant. In this way, hermeneutics has been explained in such a manner that it can be understood clearly and deeply as a Western discipline.

The second chapter titled, 'Compilation of Guru Granth Sahib and its Nature' describes the Sikh Scripture in its principle sense. Guru Granth Sahib is the holy Scripture of the Sikhs and it is their Eternal Guru; that is, their authoritative religious and spiritual guide, their preceptor and enlightener for all times. The particular understanding of revelation is based upon the doctrine of the Sabad-Guru, enunciated by Guru Nanak and the succeeding Gurus. It is known as 'Dhur ki Bani' and 'Khasam ki Bani'. The Gurbani is secular; united in its ideology, immutable, revelation, spiritual, mystic, unambiguous, tranquil and didactic in its nature. It marks a water-shed in the history of spiritual heritage of Indian sub-continent. A deep discussion on the structure, diction, rhymes and contributors of Guru Granth Sahib is made so that the reader may not have any difficulty while consulting it. After understanding the general attributes of Guru Granth Sahib, the compilation, editing and nature of Gurbani has been explained at length to grasp the internal structure of Guru Granth Sahib. The purpose of the present study is to understand the Divine Revelatory nature of the Word or Sabad in the Guru Granth Sahib in relation to hermeneutics.

The third chapter named, 'Interpretation of Gurbani: Its History and Features (1604-2004)' deals with the various nuances of interpretation. The

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interpretation begins at the discursive level of the consideration, at which one deals with the literal sense of Gurbani but goes deeper and deeper as one contemplates the Divine mysteries by gradually penetrating into subtler levels of the meaning. The interpretation of Guru Granth Sahib began soon after its compilation. The primary concern is to introduce briefly the different approaches adopted by various schools of interpretation, especially in the context of Guru Granth Sahib. The prominent schools of interpretation include Sehaj Parnali (School), Bhai Parnali (School), Udasi Parnali (School), Nirmala Parnali (School), Giani or Sampardai Parnali (School), Singh Sabha Parnali (School) and Academic School. The exegetical works created by the scholars of these traditional schools clearly exhibit their attempt to bring out the original ideology of the Sikh tenets. The scholars of Academic School adopted an approach which was quite different and primarily guided by the scientific and rationalistic influence of Western education. Through this process of re-interpretation of the Sikh tradition they were able to produce detailed commentaries on Guru Granth Sahib. The various disciplines and schools of Gurbani interpretation emerged partly because of the differences in the philosophical outlook of the scholars and affiliations of the interpreters to different sects. All the exegetical writings succeeded to a certain extent for the relevant purpose, though all have their own limitations and shortcomings as well. The chief motive of this work is to provide an inclusive hermeneutical study of the Guru Granth Sahib from comparative, historical, theological and philological perspectives.

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The fourth chapter titled, 'Understanding of Guru Granth Sahib: A Hermeneutical Study' forms the basis of the present research work. Today, the religions are becoming more and more dynamic, and their social and political involvements more provoking and problematic. It is the task of every country to contextualize the message of its Scriptures and to seek their faithful meaning in and for its particular cultural, geographical and historical situation. The study of Guru Granth Sahib has been undertaken from the hermeneutical point view. The philosophical vision in the Sikh Scripture has been studied to find on what basis the faith in the Sikh religion is based, how a Sikh vision is formulated, and what factors influence them.

Any research work is not complete unless we discuss the subject in its comparative sense. So, a comparative approach has been followed to study the level at which faith works in the Sikh religion and how it is applied. The theological as well as epistemological meanings of Sabad are studied as a comparative tool with reference to its practicability in different religions. The issues such as the role and importance of language, and limitations of hermeneutics and an interpreter have been specifically emphasized.

The fifth chapter describes the various methods for the understanding of Guru Granth Sahib. It attempts to establish certain principles for the research methodology to be followed in the perspective of Gurmat. A question is generally raised when Gurbani is a subject of spiritual experience then

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why its research methodology is not based on the principles of Gurmat and what should be the basis of its research and forms related to the Gurmat. Therefore, an attempt has been made to find the basis of this research and its forms related to Gurmat. A collection of references is explored to put them in a systematic order. These have been broadly divided into two parts. The first part contains the references from the Gurbani, and the second incorporates the references given by various Sikh exegetes and scholars. The references within the Gurbani and the unexplored references of various scholars have been considered for the present study. The arguments come to a close by defining the qualities of a good interpreter. The limitations and problems faced by an interpreter during the interpretation of a text are also discussed in an explanatory form.

The sixth and last chapter provides the conclusion. Hermeneutics is considered to be of utmost importance to reach at the right meaning of any Scripture. The Divine message of Eternal Reality can be conveyed to the entire humanity only after finding a true meaning of a Scripture. Until and unless we search for the hidden idea of any religious Scripture, we cannot convey the message of brotherhood and universality to the world. Some people believe that hermeneutics is a Western discipline, so it cannot be used as a research tool for the study of Guru Granth Sahib. Here, it should be remembered that if the positive elements of another culture can be used for the understanding of some text, then why can't we accept hermeneutics as a discipline to interpret Scriptures other than the Bible? In fact, hermeneutics provides us tools, skill and guidance to

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pursue right vision and perspective. It not only provides us the techniques and process to perceive meaning and reality but also sharpens our vision and understanding of the meaning with new and more possible dimensions and thereby improves our perception of reality. No doubt, we need to make efforts for initiating a discipline of Sikh Hermeneutics or Gurmat Mimamsa based on the interpretation of Gurbani.

It is my cherished desire to gratefully acknowledge my sincere indebtedness to my erudite supervisor, Dr. Rajinder Kaur Rohi, Professor, Department of Religious Studies, Punjabi University, Patiala who has been quite instrumental in ensuring my well-being ever since I started my research work under her able guidance. She always inspired me with her lofty ideas and words of encouragement. It would not be out of place to add that without her sincere and perennial guidance, this work could not have seen the light of day.

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Above all, it is Waheguru – the Almighty with whose grace, I moved through this venture.

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Chapter-I

Hermeneutics: Its Meaning, Nature and Scope

The 'hermeneutics' is a term, heard increasingly in the literary field of interpretation. In the modern world, where a number of sciences are developing day-by-day, hermeneutics sprouts as a science of interpretation. The term at once is unfamiliar to most of the educated people and at the same time potentially significant to a number of disciplines concerned with the interpretation, especially interpreting the Scriptures or texts.

'Hermeneutics is concerned with the problems, methods and purpose of interpretations; therefore, it becomes a science of interpretation in itself. It helps to determine the true meaning of a text with accuracy. It includes several factors like history, culture, cultural diversities, language, distance of time between the author and the interpreter, the context etc. The hermeneutics is a science which helps in establishing the rules, principles and methodologies for the interpretation of religion and its Scripture, and also its relation to society.'[1]

The discipline of hermeneutics emerged with the new humanist education of the 15th century as a historical and critical

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1 Anand Spencer, *Understanding Religion: Theories and Methodology,* Vision & Venture, New Delhi, 1997, p. 157.

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methodology for analyzing the texts. In a triumph of early modern hermeneutics, the Italian humanist Lorenzo Valla (c.1407-August 1, 1457) proved in 1440 that the "Donation of Constantine" was a forgery, through intrinsic evidence of the text itself. Thus, hermeneutics expanded from its medieval role explaining the correct analysis of the text.

The expounders present distinct exegesis on ancient manuscripts and Scriptures. It is the context which demands the science of interpretation. In fact, it helps to elaborate the necessary consonance between the concepts of interpretation in the field of hermeneutics. In the fieldof interpretation the term 'hermeneutics' has survived from ancient times. The references related to the usage of these terms can be easily found in the works of Aristotle and Plato. The eminent contributors in the field of hermeneutics are Wilhelem Dilthey, Martin Heidegger, Hans-Georg Gadamer and Friedrich Schleiermacher. Indeed, Friedrich Schleiermacher (1768-1834) is, generally, acknowledged to be the founder of modern hermeneutics.

There is a pressing need for the introductory treatment of hermeneutics in the theological as well as non-theological context to clarify the meaning, nature and scope of the term. It is not an easy task to give the relevant and universal definition of hermeneutics. Today, the definition of hermeneutics is the subject of vehement controversy, so it is

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necessary to explain deeply the history, meaning and nature of hermeneutics. In the present chapter, an attempt has been made to define hermeneutics in its more elaborate form.

Historical Background of the Term 'Hermeneutics'

The term 'hermeneutics' finds its roots from the Greek verb *hermeneuein* which means 'to interpret' and the noun *hermeneia* means 'interpretation'. Hermeneutics is a philosophical intellectual discipline which concerns with the nature and presuppositions of the interpretation of human expressions. According to the Oxford English Dictionary, the term 'hermeneutics' means "the branch of knowledge that deals with (theories of) interpretation, esp. of Scripture."[2]

The hermeneutics is primarily a search for meaning. It grew from exegesis and exposition of scriptural text, and became the specialized science of interpretation. It is a study of the principles and methods by which a text of the past is interpreted to bring out its meaning relevant to the present context. Webster's Third New International Dictionary defines it as "the study of methodological principles of interpretation and explanation; especially the study of the general principles of biblical interpretation."[3]Such a definition may satisfy those who merely wish a working understanding of the word itself;

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2 *Shorter Oxford English Dictionary on Historical Principles*, Vol. I, New York, 2002, p. 1231.

3 Richard E. Palmer, *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer,* North Western University Press, Evanston, 1969, p. 4.

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those who hope to gain an idea of the field of hermeneutics will demand much more. Palmer makes it more valuable, when he acknowledges that hermeneutics is not a science of explanation or interpretation but rather of understanding. In fact, he says, "It is an historical encounter which calls forth personal experience of being here in the world……It tries to hold together two areas of understanding theory: the question of what is involved in the event of understanding a text, and the question of what understanding itself is, in its most foundational and 'existential' sense."[4]

The hermeneutics becomes more significant asset in the Greek history and mythology, when it is associated with the Greek God Hermes. Oxford English Dictionary says that Hermes"…in Greek mythology, represented as the God of Science, Commerce, etc., and the messenger of the gods; identified by the Romans with *Mercury*."[5]Offspring of the furtive passion of Zeus and the nymph Maia, the ingenious Hermes was born on Mount Cyllene in Arcadia. From his childhood age he proved to be a skilled thief, a nocturnal prowler, and a bringer of dreams. His first invention was lyre. Once in the evening he stole Apollo's herd of sacred cows. One day all his theft and his tricks were discovered, he bowed to the will of Zeus and accompanied his brother to Pylos, where he had hidden the booty. "There he imprisoned Apollo and flock with branches from a tree that sprouted from the ground at his command and

4 *Ibid.*, p.10.
5 *Oxford English Dictionary, op. cit.*, Vol.I, p.1231.

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become strong bonds. Amused, he then produced impressive strains on his lyre. Apollo, charmed by his brother's songs and forgetting the nasty tricks he had suffered, proposed a trade: he would keep the lyre and Hermes the cows. Another time Hermes created the syrinx, and Apollo was not long in wanting that shrill instrument, too. Thus, through a new exchange, Hermes obtained the caduceus, a magnificent and opulent wand that wards off misfortune and carries out divine intentions. In addition, Apollo granted Hermes a kind of prophetic power known to the Fates. Hermes' thieving reveals the god's precocity and at the same time explains the change in the character of Apollo, who, having been a shepherd, was thus established as a God of prophecy and of music. In the light of this, the theft becomes providential."[6]

"The Greek term has etymological associations with the name of the Greek god Hermes, the messenger of the gods and the deity of boundaries. Some have seen this association as reflecting the inherently triadic structure of the act of interpretation: (i) a sign, symbol, message, or a text from some source requires (ii) a mediator or interpreter (Hermes) to (iii) convey it to some audience. So considered, this deceptively simple triadic structure implicitly contains the major conceptual issues with which hermeneutics deals: (i) the nature of a text; (ii) what it means to understand a text; and (iii) how understanding and

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6 Mircea Eliade (Editor-in-Chief), *The Encyclopedia of Religion,* Vol. VI, Collier Macmillan Publishers, London, p. 287.

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interpretation are determined by the presuppositions and beliefs (the horizon) of the audience to which the text is being interpreted. Serious reflection on any of these issues reveals why interpretation is itself a philosophical issue and a subject of interpretation."[7]

"The folk etymology places the origin, Greek: *hermeneutike,* with Hermes, the mythological Greek deity whose role is that of messenger of gods. Besides being mediator between the gods themselves, and between the gods and humanity, he leads souls to the underworld upon death. He is also considered the inventor of language and speech, an interpreter, a liar, a thief and a trickster. These multiple roles make Hermes an ideal representative figure for hermeneutics. As Socrates notes, words have the power to reveal or conceal, thus promoting the message in an ambiguous way. The Greek view of language as consisting of signs that could lead to truth or falsehood is the very essence of Hermes, who is said to relish the uneasiness of the recipients."[8]

Meaning and Nature of Hermeneutics

In recent years, the powerful intellectual currents have brought hermeneutics once again to the common people. Hermeneutics deals basically with the four issues: "(i) What is it to understand a text and what are the conditions of its possibilities? (ii) How are the cultural

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7 *Ibid.*, pp. 279-280.

8 Couzen-Hoy David, *The Critical Circle,* University of California Press, California, 1981, pp. 16-28.

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sciences distinct in their methods and forms from the natural sciences? (iii) What are the conditions that make any sort of human understanding possible? (iv) How can we resolve certain conceptual puzzles associated with concepts like understanding and meaning, and how might such a resolution helps us to understand the task of interpretation?"[9]

The modern hermeneutics begins with the attempt to square the principle of interpretationwith increasing awareness that the Scriptures are, after all, historical documents in which the textual truths and their meanings are internal to the time and place of their composition. In other words, hermeneutics plays a significant role in bringing the togetherness of both the subjective and objective dimensions of the interpretation. Here, interpretation is "a stylistic representation of a creative work according to one's understanding of the creator's ideas."[10] The concepts like exegesis, exposition, explanation, and analysis are different in their nature and form. But somehow all are related with the interpretation and become the integral parts of it. Or, these can also be said the types of interpretation. The hermeneutics is a science of interpretation; therefore, all these terms become the parts of hermeneutics.

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9 Mircea Eliade, *op. cit.*, p. 281.

10 *Shorter Oxford English Dictionary on Historical Principles,* p. 1406.

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Early use of the word 'hermeneutics' places it within the boundaries of the sacred.[11] The Divine message can only be understood on its own terms, received with implicit uncertainty regarding its truth or falsehood. This ambiguity of message is irrationality, a sort of madness inflicted upon the receiver. Only one who possesses a rational method of interpretation— an early hermeneutics— could derive the truth or falsehood (thus the sanity) of a statement.[12]

The meaning of interpretation and understanding are different aspects. Understanding is the process related to our consciousness and sub-consciousness of mind. Whereas, a relevant interpretation should be the process of our very consciousness of mind in which an interpreter has to examine many factors like history, culture, society, language etc., related with the text. Hermeneutics focuses on the deciphering process of interpretation in which more attention is given to understand the true meaning of a work. In fact, understanding and interpretation are the two interlinked processes, which cannot be separated at any condition. The hermeneutics is not merely a theoretical discipline of the rules or methods of interpretation but it is a theoretical-cum-philosophical discipline in the modern world. A work is always stamped with the human touch, so a work requires a hermeneutics, a science of understanding. There are several methods for the scientific

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11 Jean Grondin, *Introduction to Philosophical Hermeneutics*, Yale University Press, New Haven, 1994, p. 21.

12 *Ibid.*, pp. 21-22.

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interpretation but in the case of interpreting texts, the interpretation calls for more subtle and comprehensive modes of understanding. "The field of hermeneutics grew up as an effort to describe these more specifically 'historical' and 'humanistic' modes of understanding...Thus, it involves two different and interacting focuses of attention: (i) the event of understanding a text, and (ii) the more encompassing question of what understanding and interpretation, as such are."[13]

Thinking, understanding and interpreting are the three marvellous gifts which a man possesses. These all are going parallel to our daily life. In fact, from 'the time we wake up in the morning until we sink into sleep, we are naturally continuing these processes. On waking, we glance at the clock and interpret its meaning: we recall what day it is, and in grasping the meaning of the day we are already primordially recalling to our self the way we are placed in the world and our plans for the future etc. Perhaps then, the interpretation is the most basic act of human thinking. The language plays an important role in it— man's worshiping, loving, social behaviour, even the shape of his feelings is conformed to language. If we see it deeply, it becomes apparent that language is the medium in which we live, we move and have our being. Here, interpretation then is a complex and pervasive phenomenon. Yet how complexly, how deeply, does the literary critic conceive it in his understanding? A work of literature is not an object we understand by

[13] Richard E. Palmer, *op. cit.*, p. 8.

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conceptualizing or analyzing it; it is a voice we must hear, and through 'hearing' (rather than seeing) understand. Therefore, understanding a literary work is not a scientific kind of knowing; in fact, it is a historical encounter which calls forth personal experience of being here in the world.

Thus, hermeneutics is the study of understanding. It holds together two areas of understanding theory: the question of what is involved in the event of understanding a text, and the question of what understanding itself is. This constant attempt, which deals with the phenomenon of understanding, as it goes beyond the textual interpretation, gives hermeneutics a potentially broad significance for all the disciplines of humanities. Its principles are not only applied to the works of texts but to any work of art. Consequently, hermeneutics is fundamental to all the humanities.

The word and more common verb *hermeneuein* and the noun *hermeneia* points back to the wing footed messenger—God Hermes, from whose name the words are apparently derived. Significantly, Hermes is associated with the function of transmuting what is beyond human understanding into a form that human intelligence can grasp. This message-bringing process of understanding associated with the Hermes is implicit in all of the three basic directions of meaning of *hermeneuein* and *hermeneia* in ancient usage. These three directions, using the verb

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form *hermeneuein* for purpose of example are (i) to say; (ii) to explain; and (iii) to translate. All these three meanings may be expressed in the verb 'to interpret', yet each constitutes an independent and significant meaning of interpretation. Interpretation can refer to three different issues: oral recitation, explanation, and translation. Yet one may note that the foundational 'Hermes process' is at work in the above three cases which is foreign separated in time, space, strange, made familiar, comprehensible, something requiring representation, explanation is somehow brought to understanding is interpreted.

Hermeneuein as 'to say'

The first basic direction of the meaning of *hermeneuein*is 'to express', 'to assert', or 'to say'. This direction is related with the 'announcing' function of Hermes. This suggests that the minister in bringing the Word is announcing and asserting something. His function is not merely to explain but to proclaim. Hermes brings fateful tidings from the Divine and explains it to the present people with deep detail. In this way, Hermes becomes a 'go-between' from God to man. As compared to interpretation saying, asserting, or proclaiming is an important act of interpretation. Within this same first direction of meaning is some different shade suggested by the phase 'to express', which still carries the meaning of 'saying' but is a saying which is itself an interpretation. In this sense, interpretation is a form of saying. Likewise, oral saying or singing is an interpretation.

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Saying or oral interpretation reminds us the power of spoken language and the relative weakness of written language. Plato emphasizes the weakness and helplessness of written language in his *Seventh Letter* and also in *Phaedrus*. In fact, written language calls for re-transformation into its spoken form. It calls for its lost power. We should not forget that language in its original form is heard rather than seen. That is why oral language is understood more easily than written language. Thus, it can be said that the oral interpretation has a magical power to create the visual effects by hearing only.

Oral interpretation or saying is not a passive response to the signs rather an active response. It is not like a record being played on a phonograph simply on a piece of paper. In fact, it is a creative matter, a performance like that of a pianist interpreting a word of music. An interpreter must have to grasp the meaning of a text or a hymn in order to express even in one sentence. Oral interpretation has two sides: it is necessary to understand something in order to express it and understanding itself comes from an interpretive reading-expression. The task of oral interpretation is not purely a technical one of expressing a fully transcribed meaning. In fact, it is philosophical and analytical which can never be separated from the problem of understanding itself. The problem of understanding is the significant subject of hermeneutics.

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Every silent reading of a literary text is a disguised form of oral interpretation. Thus, the principles of understanding can be applied to the literary interpretation. A literary criticism is an enabling act in order to make up for the weakness and helplessness of the written word. In fact, it tries to put back in work the dimensions of speech. These questions which always arise in our minds need to be considered seriously. Would a literary critic not give a different interpretative performance as compared to oral interpretation? Would he not actually be offering a complete interpretation? Would this be not a comparison with its own imaginative performance? If it is written, then would he not be searching for other written words to replace the lost sounds of the words?

It is supposed that the text itself has its own 'being' in the words themselves, in their arrangement, in their intentions, as being the work of a special kind. Here, hermeneutics works to enable the text to speak itself. In the light of this, the new critic would undoubtedly agree that a truly enabling criticism is one that is aimed to more adequate oral reading of the text itself so that the text can again exist as a meaningful oral happening in time: its true nature and integrity can shine forth.

The present consideration of the first direction of meaning in the ancient usage of *hermeneuein*—interpretation as 'saying' and as 'expressing' has led to the assertion of some fundamental principles of interpretation, both literary and theological.[14]

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[14] *Ibid.*, pp. 14-20.

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Hermeneuein as 'to explain'

The second direction of meaning in *hermeneuein* is 'to explain'. Before the commencement of any consideration, let us take a glance on the meaning of the word 'explain' in the context of interpretation. According to Oxford English Dictionary the term 'explain' means, "Make clear or intelligible (a meaning, difficulty, etc.); clear of obscurity or difficulty; give details of (a matter, *how,* etc.), speak one's mind against upon… State the meaning or significance of; interpret. Make clear one's meaning;give an account of one's motives or conduct… Account for; make clear the cause or origin of."[15] Similarly, the term 'explanation' means, "…a statement, circumstance, etc., which makes clear or accounts for something. A declaration made with a view to mutual understanding and reconciliation."[16] Interpretation as an explanation emphasizes the discursive aspect of understanding; it points to the explanatory rather than expressive dimensions of interpretation. The words are not merely saying something; actually, they are something expressing, explaining and rationalizing it to make it clear. If someone is explaining a situation, indeed, he is interpreting something. Hence, explanation is also a form of interpretation. Let us consider the dimensions and significance of this second form of interpretation.[17]

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15 *Shorter Oxford English Dictionary on Historical Principles,* p. 895.
16 *Ibid.*, p. 895.
17 Richard E. Palmer, *op. cit.*, p. 20.

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"The cryptic messages from the Oracle at Delphi did not interpret a pre-existent text; they were "interpretations" of a situation… They brought something to expression…but what they brought was at the same time an explanation of something—something formerly unexplained. They brought into a verbal formulation of the "meaning" of situation; they explained it, sometimes in words that concealed as much as they revealed. They said something about the situation, about reality, in words. The meaning was not hidden in the style or manner of saying; this was not a central consideration. Rather it was explanation in the sense of saying something about something else. Thus, while in one sense the Oracles simply said or enunciated, as explanation they moved towards a second movement of interpretation—to explain or account for something."[18] Aristotle in his treatise *Peri hermeneias* defines interpretation as "enunciation". He further defines *hermeneia* as referring to the operation of the mind in making statements which have to do with the truth or falsity of a thing. In this sense, the interpretation is the primary operation of the intellect in formulation or understanding a true judgment about a thing. According to Aristotle, a prayer, a command, a question, or a depreciative sentence is not a statement in fact, it is the secondary form of a statement.

The enunciation in the context of interpretation is not to be confused with logic, for logic proceeds from comparing enunciated

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18 *Ibid.*

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statements. In fact, enunciation is the formulation of the statements themselves; it is not the process of reasoning from known to unknown things. Aristotle divides the basic operations of the intellect into three different parts; (i) the understanding of simple objects, (ii) the operations of composing and dividing, and (iii) the operation of reasoning from known to unknown things. According to him, the enunciation deals only with the constructive and divisive operation of making statements. Therefore, the enunciation is neither logic, nor rhetoric but it is more fundamental. In fact, it is enunciation of the truth of a thing as statement.

The above discussion makes it clear that the enunciation is not merely an understanding of simple objects but it deals with the processes involved in constructing a true statement. The purpose of the process is not to move the emotions or to bring about political action but to bring understanding as a statement.[19] "Is this not the first rather than the second direction of meaning? That is, is this not to express or say, rather than to explain? Perhaps so; but one should note that the expressing had to do with style, and saying was almost a Divine operation: it announced the Divine rather than enunciating the rational."[20]

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19 *Ibid.*, p. 21.
20 *Ibid.*, p. 22.

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Explanation, then, must be seen within the context of a more basic act of interpretation. The interpretation that occurs even in the way one turns towards a text. The explanation relies on the tools of objective analysis but the selection of the tools is already an interpretation of the task of understanding. Analysis is also a form of interpretation; feeling the need for analysis is too an interpretation. Therefore, analysis is in fact not the primary interpretation but a derivative form. It has preliminarily set the stage with an essential and primary interpretation before it ever begins to work with the information or data. Another way of saying this is to state: that the explanatory interpretation makes us aware that explanation is contextual and horizontal.

As the above two directions of interpretation in *hermeneuein* (saying and explanation) are considered, the complexity of the interpretive process and the way, the method in which it is grounded in understanding begins to average. "The discussion presented here, however has not dealt with feelings but with the structure and dynamics of understanding, the conditions under which meaning can arise in the interaction of reader with the text, the way in which all analysis presupposes an already shaped definition of the situation. Within the framework of such considerations the truth of Georges Gurvitch's observation is seen—that object and method can never be separated."[21]

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[21] *Ibid.*, p. 26.

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Hermeneuein as 'to translate'

The significance of the third and last dimension of the meaning of *hermeneuein* is almost as suggestive to hermeneutics and theory of literary interpretation as the first two.[22] The term 'translate' means "turn from one language, or express in other words."[23]In this dimension, 'to interpret' means 'to translate'…Translation is a special form of the basic interpretative process of 'bringing to understanding'. In this case, one brings what is foreign, strange, or unintelligible into the medium of one's own language. Like the God Hermes, the translator mediates between one world and another. The act of translation is not a simple mechanical matter of synonym finding, as the absurd products of translation machines make only too clear, for the translator is mediating between two different worlds. Translation makes us aware of the fact that language itself contains an overarching interpretation of the world to which the translator must be sensitive even as the translator's individual expressions. The language is clearly a repository of cultural experience; we exist in and through this medium we see through its eyes.[24] 'Demythologizing' is the term, almost synonymous to the term translation. Demythologizing is the process of removing the mythical elements from a legend, or a cult etc.; especially in theology it is the

22 *Ibid.*
23 *Shorter Oxford English Dictionary on Historical Principles,* Vol. II, p. 3328.
24 Richard E. Palmer, *op. cit.*, p. 27.

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process of reinterpreting the mythological elements of the Bible.[25] In other words, demythologizing is said to be an attempt to separate the essential message from the cosmological mythology.

The translation as the explanatory phase of interpretation is "an approach to literature which sees the work as an object apart from perceiving subjects easily and automatically avoids the question of what really constitutes the human significance of a work..."[26] A great work of the text can be made humanly relevant through interpretation. The task of interpretation as well as translation is to bring what is strange, unfamiliar, and obscure in its meaning into something meaningful that speaks our language. Thus, the purpose of relevant interpretation is the "sense of reality and the way of being-in-the-world represented in the work must be the focus of an enabling literary interpretation, the foundation for a reading of the work that can be grasped the human significance of its action. The metaphysics, i.e., definition of reality and ontology in a work are foundational to an interpretation which makes a meaningful understanding possible. Translation, then, makes us conscious of the clash of our own world of understanding and that in which the work is operation.

The modern hermeneutics finds in translation and translation theory a great reservoir for exploring the hermeneutical

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25 *Shorter Oxford English Dictionary on Historical Principles,* Vol. I, p. 639.
26 Richard E. Palmer, *op. cit.*, p. 29.

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problem. Indeed, hermeneutics in its early historical stages always involved linguistic translation, either as classical philosophical hermeneutics or as biblical hermeneutics. The phenomenon of translation is the very heart of hermeneutics in which one confronts the basic hermeneutical situation of having to piece together the meaning of a text, working with grammatical, historical, and other tools to decipher an ancient text. Yet these tools are, as we have said, only explicit formalizations of factors which are involved in any confrontation of a linguistic text, even in our own language. There are always two worlds, the world of the text and that of the reader, and consequently there is the need for Hermes to translate from one to another.

This discussion of the origin of *hermeneuein* and *hermeneia* and the three directions of their meaning in ancient usage was undertaken in the context of hermeneutical problem in general. Because of this, it serves as an introduction to some of the basic issues and concepts ofhermeneutics. "The modern definitions of hermeneutics will emphasize now one, now another direction of the rich reservoir of meaning resident in the Greek roots from which the term 'hermeneutics' was derived. The field of hermeneutics does well to return ever and again to the significance of the three directions of meaning in interpretation as saying, explaining, and translating."[27]

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[27] *Ibid.*, p. 32.

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Contributors of Hermeneutics

With a view to establishing focus on hermeneutics, this research work will attempt to give a fairly comprehensive survey of the field of modern hermeneutics, focusing on the ideas of its most prominent representatives more or less in chronological sequence, and providing some critical assessment of them along the way. The theories of hermeneutics as provided by Friedrich Schleiermacher, Wilhelm Dilthey, Martin Heidegger and Hans-Georg Gadamer carried on this scholarly tradition.

Friedrich Schleiermacher

Friedrich Schleiermacher(Nov. 21, 1768 to Feb. 12, 1834)explored the nature of understanding in relation to deciphering sacred texts as well as all human texts and modes of communication. The interpretation of a text must proceed by framing the content asserted in terms of the overall organization of the work. He distinguishes between grammatical interpretation and psychological interpretation. The former studies shows that how a work is composed from general ideas. The latter considers the peculiar combination that characterizes the work as a whole. Schleiermacher said that every problem of interpretation is a problem of understandings. He further defined hermeneutics as the art of avoiding misunderstanding. In fact, he provides a solution to the avoidance of misunderstanding: knowledge of grammatical and psychological laws in trying to understand the text and the author. There

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arose in his time a fundamental shift from understanding not only the exact words and their objective meaning to the individuality of the author.[28]Both of the concepts reflect "Schleiermacher's own indebtedness to romantic thinkers who had argued that any individual's mode of expression, however unique, necessarily reflects a wider cultural sensibility or spirit *(Geist).*"[29]

Wilhelm Dilthey

Wilhelm Dilthey(Nov. 19, 1833 to Oct. 1, 1911)broadened hermeneutics even more by relating interpretation to all historical objectification. Understanding moves from the outer manifestations of human action and productivity to explore their inner meaning. In his last important essay 'The Understanding of other Persons and their Manifestations of Life' (1910), Dilthey makes it clear that this move from outer to inner, from expression to what is expressed, is not based on empathy. The empathy involves a direct identification with the other. The interpretation involves an indirect or mediated understanding that can only be attained by placing human expressions in their historical context. He further explains that understanding is not a process of reconstructing the state of mind of the author, but what is expressed in the work.[30]

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28 Bjorn, Ramberg Kristin G. Jesdal,'Hermeneutics' and Michael Forster, 'Friedrich Daniel Ernest Schleiermacher' in *Stanford Encyclopedia of Philosophy,* Stanford University, California,2007, pp. 113-120.

29 Mircea Eliade, *op. cit.*, p. 281.

30 Rudolf A. Makkreel, *Dilthey: Philosopher of the Human Studies,* Princeton University Press, Princeton, 1993; Jos de Mul, *The Tragedy of Finitude: Dilthey's Hermeneutics of Life,* Yale University Press, New Haven, 2004.

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"Dilthey's research on Schleiermacher and his account of the process of understanding the activity of a religious thinker constituted an important component of his work on the theory and practice of intellectual history. Yet his major contribution to religious studies lies in his theory of the human studies and its implications for the scientific investigation of religion. Dilthey's theory of the human studies may be understood as an attempt to establish the idea that these disciplines have a distinctive subject matter and method that differentiate them from the natural sciences… Much of Dilthey's work in the philosophy of the human sciences was concerned with the elucidation of this process of understanding and its distinctive epistemological quality, which he called the hermeneutical circle."[31] It is noteworthy here that the main aim of Dilthey's philosophical work was to develop a critique of historical reason that would resolve the question of how knowledge in the human sciences is possible.

Martin Heidegger

Martin Heidegger(Sep.26, 1889 to May. 26, 1976) is a Germanphilosopher known for his existential and phenomenological explorations of the question of being.[32] Heidegger argues that philosophy is preoccupied with what exists and has forgotten the question of the ground of being. We find ourselves always already fallen into a world that

31 Mircea Eliade, *op. cit.*, Vol. IV, p. 354.
32 *Ibid.*, Vol. VI, pp. 284-285.

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already existed; but he insists that we have forgotten the basic question of what being itself is. This question defines our central nature. He argues that we are practical agents, caring and concerned about our projects in the world, and allowing it to reveal, or unconcealed it to us. He also says that our manipulation of reality is often harmful and hides our true being as essentially limited participants, not masters, of the world which we discover. Heidegger wrote about these issues in his best-known book, *Being and Time* (1927), which is considered to be one of the most important philosophical works of the 20th century.[33] Heidegger believed all investigations of being have historically focused on particular entities and their properties, or have treated being itself as an entity, or substance, with properties. Heidegger's philosophy is founded on the attempt to conjoin what he considers two fundamental insights: the first is his observation that, in the course of over 2,000 years of history, philosophy has attended to all the beings that can be found in the world (including the world itself), but has forgotten to ask what beingitself is. This is Heidegger's question of being, and fundamental concern throughout his work. In *Being and Time*, Heidegger criticized the abstract and metaphysical character of traditional ways of grasping human existence as rational animal, person, man, soul, spirit, or subject. *Dasein*, then, is not intended as a way of conducting a philosophical

[33] Lackey, Douglas, 'What are the Modern Classics? The Baruch Poll of Great Philosophy in the Twentieth Century', *The Philosophical Forum,* Vol. 30, Issue 4, Wiley Blackwell, U.S.A., 1999, pp. 329-46.

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anthropology, but is rather understood by Heidegger to be the condition of possibility for anything like a philosophical anthropology.[34] Heidegger focuses less on the way in which the structures of being are revealed in everyday behaviour, and more on the way in which behaviour itself depends on a prior openness to being. The essence of being human is the maintenance of this openness. Heidegger contrasts this openness to the will to power of the modern human subject, which is one way of forgetting this originary openness.[35]

Hans-Georg Gadamer

Hans-Georg Gadamer(Feb. 11, 1900 to Mar. 13, 2002) was a Germanphilosopher of the continental tradition. Gadamer's philosophical project, as explained in *Truth and Method*, was to elaborate the concept of philosophical hermeneutics, which Heidegger initiated but never dealt with at length. Gadamer's goal was to uncover the nature of human understanding. In this book Gadamer argued that the truth and the method were at odds with one another. He was critical of two approaches to the human sciences (*Geisteswissenschaften*). On the one hand, he was critical of modern approaches to humanities that modelled themselves on the natural sciences (and thus on rigorous scientific methods). On the other, he took issue with the traditional German approach to the

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34 Jacques Derrida describes this in the following terms: "We can see then that *Dasein*, though not man is nevertheless anything other than man." Jacques Derrida, 'The Ends of Man' in *Margins of Philosophy*, University of Chicago Press, Chicago, 1982, p. 127.

35 Young, Julian, *Heidegger, Philosophy, Nazism,* Cambridge University Press, Cambridge, 1997, pp. 3-11.

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humanities, represented for instance by Friedrich Schleiermacher and Wilhelm Dilthey, which believed that correctly interpreting a text meant recovering the original intention of the author who wrote it.[36]

'In contrast to both of these positions, Gadamer argued that people have a 'historically affected consciousness' (*wirkungsgeschichtliches Bewußtsein*) and that they are embedded in the particular history and culture that shaped them. Thus, interpreting a text involves a fusion of horizons where the scholar finds the ways that the text's history articulates with their own background.[37] *Truth and Method* is not meant to be a programmatic statement about a new hermeneutic method of interpreting texts. Gadamer intended *Truth and Method* to be a description of what we always do when we interpret things (even if we do not know it): "My real concern was and is philosophic: not what we do or what we ought to do, but what happens to us over and above our wanting and doing".[38]

Scope of Hermeneutics

"The sacred books of eternal truths are evergreen gardens in which the enervated, exhausted, beaten, broken, dismayed and desperate souls take rest to recover their lost strength. They are ever full

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36 Joel Weinsheimer, D. G. Marshall (Tr.), *Truth and Method*, Crossroad, New York, 2004, pp. 110-125.

37 Joel Weinsheimer, *Gadamer's Hermeneutics: A Reading of Truth and Method,* Yale University Press, New Haven, 1985, pp. 29-49.

38 Hans-Georg Gadamer, *Truth and Method,* Continuum, New York, 2005, pp. xxv-xxvi.

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and flowing springs of nectar from which the diseased mankind has been sipping the elixirs of life."[39] The true meaning of a Scripture is the solid historical reality of the continuum of actual meanings over centuries to actual people. It is as mundane, or as transcending, or both, as have been those actual meanings in the lives and hearts of persons.[40]

Hermeneutics is the study of the theory and practice of interpretation. Traditional hermeneutics is the study of the interpretation of written texts, especially texts in the areas of literature, religion and law. Traditional type of hermeneutics is biblical hermeneutics which concerns the study of the interpretation of Bible. Modern hermeneutics encompasses everything in the interpretative process including verbal and non-verbal forms of communication as well as prior aspects that affect communication, such as pre-suppositions, pre-understandings, the meaning and philosophy of language, and semiotics.[41]

The terms 'hermeneutics' and 'exegesis' have been used interchangeably. However, hermeneutics is a more widely defined discipline of interpretation theory as it includes the entire framework of the interpretive process which encompasses all forms of communication: written, verbal and non-verbal. The exegesis, on the other hand, focuses

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39 Sher Singh Sher, *Glimpse of Sikhism and Sikhs,* Metropolitan Book Co. (P) Ltd., New Delhi, 1982, p. 47.

40 Wilfred Cantwell Smith, *What is Scripture?: A Comparative Approach,* Fortress Press, Minneapolis, 1993, p. 89.

41 Sinclair B. Ferguson, David F. Wright, James Innell, Packer, *New Dictionary of Theology,* Downers Grove, Inter Varsity Press, Westmount, 1988, pp. 181-194.

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primarily on the written text. Philosophical hermeneutics refers primarily to the theory of knowledge initiated by Martin Heidegger and developed by Hans-Georg Gadamer in *Truth and Method*, and sometimes to the theories of Paul Ricoeur.[42]

"The religion, in the words of Rudolf Otto, is based on the experience of the Numinous. The same experience is enshrined in the Scriptures. Since the experience of the Numinous is primarily non-rational, the nature of the scriptural language most of the time is symbolic, metaphorical and allegorical. In order to make the mystical experience intelligible and accessible to the common man the explanation, the interpretation of the Scripture is needed."[43]

The hermeneutics in its vast scope here sets the task of furnishing the theoretical justification for the determinacy of the object of interpretation and of setting forth norms by which the determinate, changeless, self-identical meaning can be understood. Therefore, hermeneutics is not simply a science of interpretation but a method of arriving at correct interpretation. Hermeneutics deals with the significance of the text for us today, and with the structures or mechanisms the verbal meaning becomes meaningful to us. Such is the province of literary criticism and can be said other areas of

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42 Jean Grondin, *op. cit.,* p. 2.

43 Gurnek Singh, *Guru Granth Sahib: Interpretations, Meaning and Nature,* National Book Shop, Delhi, 1998, p. 7.

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hermeneutics.[44] The hermeneutics plays an important role in its scope when "hermeneutics, strictly speaking, is the modest, and in the old-fashioned sense, philological effort to find out what the author meant… What are we to say of this latest definition of hermeneutics as the rules of the modest yet foundational effort to determine the verbal meaning of a passage? The most striking thing about it is what it leaves out; hermeneutics is not concerned with the subjective process of understanding or with relating an understood meaning to the present (criticism), but with the problem of umpiring between already understood meanings so as to judge for the philologist who must decide among several possibilities what is the most likely meaning of a passage."[45]

The hermeneutical problem as a whole is too important and too complex to become the property of a single school of thought. The Divine directions in hermeneutical theory illustrate in themselves a hermeneutical principle: interpretation is shaped by the question with which the interpreter approaches his subject. One-sided and restrictive definition of hermeneutics may serve limited purposes, but care should be taken not to make them absolute. Certainly, debate on specific issues like the character of understanding, historical understanding and historical objectivity, is in order. "When the focuses of hermeneutics are defined to include a general phenomenology of understanding and a

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44 Richard E. Palmer, *op. cit.*, p. 62.
45 *Ibid.*

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specific phenomenology of the event of text interpretation, then the scope of hermeneutics becomes vast indeed. As has been said, however, the scope of the hermeneutical problem is such that hermeneutics cannot isolate itself as a close and specialized field. Indeed, one of the great impediments to the historical development of non-specialized hermeneutics has been that it has no home in an established discipline. The stepchild of theology, the ungainly offspring of philology, non-theological hermeneutics is only now coming of age as a field. However, with the interest in the subject being presently stirred by the new hermeneutics, Betti, Gadamer, Hirsch, Ricoeur, and the later Heidegger, there is reason to hope for a brighter future. If so, hermeneutics may indeed be in a fairly early stage of its development as a general discipline."[46]

In the context of hermeneutics as well as in the interpretation, it is a debatable question, of course, as to who is attacking and who is defending. The present interpretations may be the future's misinterpretations because the truth of the word cannot be shared as the same, it demands personal transformative engagement. It is as same as like every living organ, language also develops with the changes of time and some old words become obsolete and their meanings become vague. The new words come into use in place of the truths demand the responsibility of a continual re-contextualization.

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[46] *Ibid.*, p. 69.

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Every interpretation of a text is not complete and final interpretation. Therefore, every interpretation itself is the subject to reconsideration with the change of time. Some orthodox scholars viewed that the hermeneutical study of their own particular Scripture is not possible. This is perhaps for the reason that they do not want to tolerate critical understanding of their religious Scripture. Every new idea faces reaction from such orthodox people as far as scriptural interpretations are concerned. In fact, these views are said to be the calls for a return to objectivity, for a reaffirmation that the study of a Scripture involves leaving behind the historian's or an interpreter's own present standpoint. The Science and technology is rapidly developing by effecting a change in the thinking and attitude of the people. In order to meet this challenge a new interpretation of the Scripture has thus become necessary.

So, the hermeneutical debate goes on. On the one side are the defenders of objectivity and validation, who look to hermeneutics as the theoretical source for norms of validation; on the other side are the phenomenologists of the event of understanding, who give stress on the historical character of this event; and consequently, the limitations of all claims to objective knowledge and objective validity.

While concluding, it can be said that understanding the true meaning of the text of a holyScripture with accuracy has always been a difficult and complex problem in all the religions of the world. However,

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hermeneutics, the science of interpretation, has helped us to establish certain rules, principles and methodologies for the interpretation of Scriptures. It is not merely a theoretical discipline of the rules or methods of interpretation, but it is a theoretical-cum-philosophical discipline. It is primarily a search for meaning through these methods and principles which bring out the textual meaning relevant to the present context.

In spite of its great significance, hermeneutics has been the subject of eager controversy as it has failed to provide any universally accepted definition. Still we cannot ignore its important role in the study of Scriptures. What we need is the deep knowledge about hermeneutics which can lead us to overcome the difficulty of understanding the exact meaning and underlying spirit of the Scriptures.

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Chapter-II

Compilation of Guru Granth Sahib and its Nature

A book is only a 'Scripture' in so far as a group of persons perceive it to be sacred or holy, powerful and portentous, possessed of an exalted authority, and in some fashion transcendent of, and hence distinct from all other speech and as writings.[47] What is a Scripture? How does it come into being? How does it attain its canonical status in a particular religion? What is its true relationship with the community of believers? How do the believers appropriate and interpret their Scripture? And how do the millions of devotees keep the canon alive in their hearts and in their tradition? These are some fundamental questions that have fascinated the human imagination throughout the centuries. The study of religious traditions of all the communities in the world leads to the fact that all have tried to address these questions in their own way. This quest for satisfactory answers has always inspired the scholars to look at their own religion more closely.

Literally, the word 'Scripture' has been derived from the Latin term *scriptura* which means a holy writ, holy writing, or sacred book. In scholarly discourse, however, the concept of Scripture is usually referred to as a canonical text, whose boundaries were fixed long ago, and whose authority within the community of believers is unquestioned. William Graham, in this context, says that Scripture is a relational concept. He defined that a text

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47 William A. Graham, *Beyond the Written Word: Oral Aspects of Scripture in the History of Religion,* Cambridge University Press, New York, 1987, p. 5.

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becomes Scripture only in an active and subjective relationship to persons and as part of cumulative communal tradition. From a historian's point of view, the sacredness of a book is not a priori attribute but one that realized historically in the life of communities, who respond to it as something sacred or holy. We respond to it as something sacred or holy. We cannot acknowledge of any text as being sacred or authentic in isolation from a community.[48]

The true meaning of Scripture is the solid historical reality of the continuum of actual meanings over centuries to actual people. It is as mundane, or as transcending, or both, as have been those actual meanings in the lives and hearts of persons.[49] Wilfred Cantwell Smith has made a clear distinction between Scripture and text in his recent work, *What Is Scripture,* in which he emphatically states that Scriptures are not merely texts. He further says that Scripture is a human activity in which people make a text into Scripture by treating it in a certain way.[50] In his analysis, Smith defines Scripture as trilateral term referring to 'a relation — an engagement — among humans, the transcendent, and a text', thereby stressing the human dimension along with the traditional emphasis on the divine origin of any sacred text.[51]

The main focus in the study of Scripture until recently has been on the methods of critical analysis which determine the cultural, historical, and literary influences that gave rise to individual texts based upon the interdisciplinary of Scripture. In recent years, however, scholars have shifted their attention from the content of religious texts to the forms of Scriptural

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48 *Ibid.*
49 Wilfred Cantwell Smith, *What Is Scripture?: A Comparative Approach,* Fortress Press, Minneapolis, 1993, p. 89.
50 *Ibid.*, p. 18.
51 *Ibid.*, p. 239.

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traditions.[52] Thus, the study of a text as a Scripture is not only concerned with its textual problems, the reconstruction of its history, and its contextual meaning, but also with its ongoing role in the cumulative tradition of a religious community, both as a normative source of authority and as a prodigious force.[53]

The religion is based on the experience of the Numinous. The same experience of Numinous is enshrined in the Scriptures. In order to make the mystical experience intelligible and accessible to the common reader the explanation and the interpretation of the Scripture is needed.[54] An exposition or interpretation of the Scripture is needed not only because of the mystic and of symbolic language but also because of the nature of Divine knowledge. In fact, almost whole of the Scriptural lore is the result of the devotional and intuitional set of mind. Hence, for the reasons enumerated above the Scripture needs interpretation. According to R.E. Macnally its exposition and interpretation is of great import to set forth and explain their full thoughts.[55] Therefore, the purpose of the present study is to understand the Divine revelatory nature of the Word or Sabad in the context of Guru Granth Sahib. Before we venture to address this issue, however, the need is to define the introduction, historical background of compilation, and significance of Guru Granth Sahib.

Guru Granth Sahib is the holiest Scripture of the Sikhs. Much more than that, it is their Eternal Guru; that is, their authoritative religious

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52 Barbra A. Holdrege, *Veda and Torah: Transcending the Textuality of Scripture,* Sunny Press, Albany, 1996, p. 5.

53 Wilfred Cantwell Smith, *op. cit.*, p. 18.

54 Gurnek Singh, *Guru Granth Sahib: Interpretations, Meaning and Nature,* National Book Shop, Delhi, 1998, p. 7.

55 *New Catholic Encyclopaedia,* Vol. V, Catholic University of America, Washington, 1967, p. 707.

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and spiritual guide, their preceptor and enlightener for all times. The word 'Granth' traditionally is used for the books containing primarily sacred knowledge. Its meaning in Sanskrit is a knot which binds the book and according to Bradley refers to the knot in the thong which held together a palm-leaf manuscript to form a crude book.[56] Guru Granth Sahib has been called as 'Adi Granth' before it was anointed as the Guru Eternal by the tenth Guru, Gobind Singh. 'Adi' means primordial and it came to be used after the Granth of the Tenth Master came into being. The terms 'Guru' and 'Sahib' came to be associated with the Granth as prefix and suffix and both refer to the reverence and respect attached to the Granth. The term 'Sahib' is from the Arabic root which means master.[57] The term 'Guru' came to be associated with the Granth after the year 1708 A.D. when the Tenth Guru bestowed Guru-ship on the Granth[58] and enjoined the Sikhs to regard Guru Granth Sahib as the Guru,[59] which is primarily Sabad as held in Sikhism from the time of Guru Nanak Dev. Hence, forward the faith in Guru as a living body came to an end and the Guru Granth Sahib as revealed Word came to be worshipped among the Sikhs.

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56 D.G. Bradley, *A Guide to World Religions,* Englewood Cliffs, N.J. Prentice-Hall Inc., 1963, p. 128.

57 Kahan Singh Nabha, *Gursabadrattnakar Mahan Kosh,* Bhasha Vibhag Punjab, Patiala, 1974, p. 177.

58 Kahan Singh Nabha, *Gurmat Martand,* Vol. I, Shiromani Gurdwara Parbandhak Committee, Amritsar, 1978, p. 417.

59 "Agya bhai akal ki tabhi chalayo panth, Sabh sikhan kau hukam hai Guru manio granth, Guru Granth ko maniyo pargat Guran ke dehi, jo prabhu ko milibo chahai khoj shabad main leh." Giani Gian Singh, *Panth Prakash*, Bhasha Vibhag Punjab, Patiala, 1970, p. 353;
Rahitnama Prahlad Singh, "Akal Purakh ke bachan sio pargat chalayo panth, Sabh sikhan ko bachan ih Guru manio granth." Piara Singh Padam (ed.), *Rahitname*, Kala Mandir, Patiala, 1974, p. 55;
"The line of religious succession ended with the tenth Guru Gobind Singh. The Master's word in the holy Guru Granth Sahib was henceforth to be the spiritual guide of the Sikh people who were to recognize in the joint personality of an assembly of five true baptized Singhs the spirit of the Guru." Ganda Singh, *A Breif Account of the Sikhs,* Shiromani Gurdwara Parbandhak Committee, Amritsar, n.d., p.15;
"The Tenth Guru Gobind Singh said that there would be no more Gurus and Granth should be regarded as the living voice of all the prophets; Guru Vani." Trilochan Singh, Bhai Jodh Singh, Kapur Singh, Bawa Harkishan Singh, Khushwant Singh (Tr.), *Selections from the Sacred Writings of the Sikhs*, Orient Longman, New Delhi, 2000, p. 17.

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Arnold Toynbee says that of all known religious Scriptures, this book is the most highly venerated.[60]

Compilation of Guru Granth Sahib

A living religion has three distinct features. It has its own Scripture, own set of laws and a well-set tradition. Without these three pillars, many religions which sprang up have passed into oblivion. In fact, these are the primary factors without which one is unable to think of an independent religion.

The compilation of Guru Granth Sahib marks a watershed in the history of spiritual heritage of Indian sub-continent. It includes the sacred writings of Guru Nanak and his five successors, Bhagats, Saints, Sufis and some Guru-oriented persons associated with the court of Sikh Gurus. It comprises the Divine Sabad, indicates the spiritual union with Ultimate Reality. Since its first codification in 1604, Sikh Scripture has been looked upon as the most authentic repository of the Divine Word.

The history of the Sikh Scripture can easily be traced back from the times of Guru Nanak; the founder of Sikhism. In fact, his Divine experience of the Numinous forms the very basis of its origin. Guru Nanak's writings reveal that he intensely felt himself to be an intermediary of Divine Truth to proclaim His Will, he says:

> *As the word of the Lord comes to me, so do I utter, O Lalo.*[61]

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60 Arnold Toynbee, *Selections from the Sacred Writings of the Sikhs*, George Allen and Unwin Ltd., London, 1960, pp. 8-9.

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Therefore, the Gurbani is not merely an outcome of poetic imagination but relates to the revelation of God. It is informed that during the missionary odysseys of West-Asia, Guru Nanak carried with him a book which is believed to be a collection of his hymns including the writings of Bhagats that he had collected over the years. Before he breathed his last at Kartarpur, a volume of his hymns, he bestowed on his successor, Guru Angad on his succession to Guruship. All these factors indicate that the formation of Sikh Scripture had already started with Guru Nanak himself.

Guru Nanak's sacred writings left an indelible mark on the subsequent growth of Scriptural tradition. It provided powerful stimulus to his successors to add new hymns to the received text. Though, Guru Angad's writings are not many in numbers, yet he underlines the character and significance of the Bani in comparison to the traditional Hindu texts. He gives stress that the Bani is nectar, it reveals the essence of Ultimate Reality. It has come through God-oriented Guru to be understood by Guru-oriented persons. Only the blessed praise it and meditate on it. Guru Angad's emphasis on the spiritual value of the Bani laid down doctrinally the requirement of compiling the Sikh Scripture.

Guru Amar Das not only preserved the sanctity of Sikh scriptural tradition but also made a significant contribution by adding new hymns to it. He highlights the status of Bani when he says Bani of God-oriented is God himself. According to him, it is the light of the world. O dear Sikhs, come and

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61 ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ॥ *Guru Granth Sahib*, p. 722.

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sing the true Bani. Sing the Bani of true Guru which is the purest form of revelation. He underlines the Eternal character of Sikh revelation by maintaining that it resounds in the four Yugas. It is the genuine voice of truth. On the basis of genre and style, it has been concluded that the collection of Bhagat-Bani which began with Guru Nanak was also available with his successors. Guru Amar Das' lighting comments upon the compositions of Farid and Kabir coupled with his appreciation of the spiritual perfection of Namdev and Kabir indicate that their writings have not only found acceptance but also become a part of the Sikh scriptural tradition. With the addition of third Guru Amar Das' writings and that of the Bhagats, the size of collected content had increased; consequently he thought it prudent to arrange the codex afresh and then he handed it over to his successor, Guru Ram Das.

The fourth Guru Ram Das was closely associated with the organizational structure of the Panth under Guru Amar Das. Therefore he was in full knowledge of the Sikh scriptural tradition that had developed into the hands of his predecessors. In its continuity he introduced new Ragas and metres to the scriptural text which marks a new stage in the development of Sikh Scripture. He employs the word 'Bani' in modern sense which later developed into the doctrine of Guru Granth Sahib. The contemporary evidences suggest that Guru Ram Das had taken keen interest to prepare codices in which authenticated text had been arranged.

In line with his predecessors Guru Arjan Dev, the fifth master, is credited for nurturing the Sikh scriptural tradition in more than one way. By

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employing various Ragas and metres he composed about 2312 hymns[62], which is the single largest contribution by any author to the Guru Granth Sahib. Following the footsteps of his predecessors, he reiterates that I do not speak by my ownself, I utter what has been ordained. His words that the Pothi is veritably the abode of God, remind that installation of Adi Granth in the Darbar Sahib is not far away.

Unfortunately, at this stage the Sikh scriptural tradition once again had come under serious threat of interpolation chiefly because of the Minas, the rivals of Guru Arjan Dev. To purge the entry of spurious writings into Guru Granth Sahib, Guru Arjan Dev decided to codify into a shape. The process of canon formation required utmost concentration of mind. It is a well-known fact that at one stage as Kahna, Chhajju, Shah Hussain and Pilu came in favour of their writings to be considered in Guru Granth Sahib but Guru Arjan found them unsuitable, as he would not compromise anything less than Divine Word (Bani) which was the basic tenet of his faith. Only those writings of the medieval Bhagats which were in consonance with the spirit of Sikhism and had been proved authentic were elevated to the status of canon to find a place in Guru Granth Sahib. The basic qualification to be included in Guru Granth Sahib was the intensity of love present in the compositions of the contributors. Though there are varieties of expressions for the Divine worship, yet we find almost similar type of craving amongst the composers for the Divine emergence of their individual souls. This is perhaps the basic qualification of all the hymns composers of Guru Granth Sahib. The gigantic task of compilation and

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62 G. S. Talib, *Sri Guru Granth Sahib* (English Translation), Vol. I, Punjabi University, Patiala, 1988, p. xxxviii.

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canonization carried on meticulously culminated in the form of a volume popularly known as the Adi Granth Sahib.

The traditional Sikh scholars describe that Guru Arjan had procured Bani from different sources, especially from the Sikh Sangat and devout Sikhs settled in different regions of the Sikh world. They assume that full text of Gurbani was not available and it lay scattered in different sources at flung places. There is no reason to disbelieve that being the spiritual heir of Guru Nanak's mission Guru Arjan had not inherited the whole mass of scriptural writings associated with his predecessors. The range of Sikh mission had expanded, yet the most intense concentration of the Sikhs was in the Upper-Bari Doab region of the Punjab. Almost all the immediate successors of Guru Nanak had remained busy in the confines of this region. All the major Sikh centres that had come up so far were situated in and around the above region. In the light of above factors to conceive that Guru Arjan was unfamiliar with the scriptural writings of his predecessors and to procure them he had to depend on the Sikhs settled at far away places, does not look plausible. Hence, the canonization of the Sikh scriptural tradition should not be viewed as a later development related to Guru Arjan Dev only but it was an ongoing process, co-extensive with the pontificate of his predecessors as well. With the codification of Adi Granth in 1604 the Sikh canon had been closed.[63]

Editing of Guru Granth Sahib

63 Sahib Singh, *About the Compilation of Sri Guru Granth Sahib,* Lok Sahit Parkashan, Amritsar, 1996, pp. 34-108; Balwant Singh Dhillon, *Early Sikh Scriptural Tradition: Myth and Reality,* Singh Brothers, Amritsar, 1996, p. 59.

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Guru Granth Sahib begins with the word Ek Onkar — one all-pervading being, who is ever consistent. These are the divine verses of Mul Mantra, composed by Guru Nanak Dev in his composition named Japu (ਜਪੁ). This composition comprises 38 Pauris or stanzas, a Prologue and an Epilogue. Due to its venerability and popularity the composition Japu is also known as Japuji Sahib. This is the morning prayer of the Sikhs. The next compositions have two parts— *So-dar* and *So-purakh*. The first composition *So-dar* contains five Sabads and the second includes four Sabads. This is called the evening prayer of the Sikhs, which is known as *Rehras*. The next composition *Sohila* containing five Sabads is known as the bed-time prayer.

Language: All the compositions in Guru Granth Sahib are composed in poetic form. Most of the hymns have been arranged according to the Ragas in which they were composed. This is a well-known fact that there are thirty-one Ragas in Guru Granth Sahib. The Divine verses of Guru Granth Sahib represent many languages and dialects. The authors of these hymns especially the saints and Bhatts hailed from different parts of India. Thus, most of their hymns have a strong influence of their mother-tongue. Many saints and Bhagats preferred to compose their verses in Sant language, Sant-Bhasha— a nationally understood language of that period. The languages used in Guru Granth Sahib are as follows:

(i) The Sikh Gurus: Punjab (main languages— various variants of Punjabi and other languages used including Sindhi, Multani, Persian, Arabic, Sanskrit, etc.)

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(ii) Kabir, Ravidas, Ramanand, Beni, Bhikhan and Surdas: Uttar Pradesh (main languages— Hindi, Braj, Sanskrit)

(iii) Dhanna: Rajasthan (language— Hindi)

(iv) Jaidev: Bengal (language— Bengali)

(v) Sadhna: Sind (language— Sindhi)

(vi) Namdev, Parmanand, Pipa, Tarlochan: Maharashtra (languages— various variants of Marathi and Gujarati, Namdev's hymns also have influence of Persian and Arabic)

(vii) Farid: Punjab (language— Punjabi)

(viii) Sain: Madhya Pradesh (languages— various variants of Hindi)

(ix) Mardana, Sundar, Satta and Balwand: Punjab (language— variant of Punjabi)

(x) Bhatts: Punjab/Uttar Pradesh (languages— variants of Hindi and Punjabi)

The examples given below further illustrate the languages used in Guru Granth Sahib:

(a) Hymns of Guru Nanak Dev in Eastern Punjabi:

> *Man may possess thousands and lacs of wits, but not even one goes with (him) or (avails him in the Lord's court).*[64]

(b) Hymns of Guru Nanak Dev (influence of Sanskrit):

64 ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ॥ *Guru Granth Sahib*, p. 1.

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You read books, say vesper prayers and argue, you worship stones and sit in trance like a crane.[65]

(c) Hymns of Bhagat Namdev in Sant Bhasha:

Meeting with the Bright True Guru, I have merged in the world-incarnate Lord. Pause.

Where the dazzling light is seen there plays the celestial strain.

The light of the Luminous Lord is pervading there.

By Guru's grace I have known it.[66]

(d) Hymns of Guru Arjan Dev (influence of Arabic and Persian):

O the slave of the Boundless Lord God, renounce thou the throught of all the worldly occupations.[67]

(e) Hymns of Guru Arjan Dev (influence of Sindhi):

My love is with Thee.

I have seen all other loves to be false.

A long as I behold not my Beloved, the clothes and food seem dreadful to me.[68]

(f) Hymns of Bhagat Jaidev (influence of Bengali):

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65 ਪੜਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ॥
ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੰ॥ *Ibid.,* p. 470.

66 ਨਾਦਿ ਸਮਾਇਲੋ ਰੇ ਸਤਿਗੁਰੁ ਭੇਟਿਲੇ ਦੇਵਾ॥ਰਹਾਉ॥
ਜਹ ਝਿਲਿ ਮਿਲਿ ਕਾਰੁ ਦਿੰਸਤਾ॥
ਤਹ ਅਨਹਦ ਸਬਦ ਬਜੰਤਾ॥
ਜੋਤੀ ਜੋਤਿ ਸਮਾਨੀ॥
ਮੈ ਗੁਰ ਪਰਸਾਦੀ ਜਾਨੀ॥ *Ibid.,* pp. 656-657.

67 ਅਲਹ ਅਗਮ ਖੁਦਾਈ ਬੰਦੇ॥
ਛੋਡਿ ਖਿਆਲ ਦੁਨੀਆ ਕੇ ਧੰਧੇ॥ *Ibid.,* p. 1083.

68 ਨੀਹੁ ਮਹਿੰਜਾ ਤਊ ਨਾਲਿ ਬਿਆ ਨੇਹ ਕੂੜਾਵੇ ਡੇਖੁ॥
ਕਪੜ ਭੋਗ ਡਰਾਵਣੇ ਜਿਚਰੁ ਪਿਰੀ ਨ ਡੇਖੁ॥ *Ibid.,* p. 1094.

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I worship Him, who is worthy of worship, trust Him, who is worthy of trust and like water in water, I merged in the Lord.

Says Jaidev, I have mediated on the Triumphant, Luminous Lord and becoming absorbed in His love, have obtained the Detached Lord.[69]

(g) Hymns of Bhagat Namdev (influence of Marathi and Sanskrit):

In whose home abides the virgin goddess of wealth.

The moon and the sun are His two lamps.

The poor death, which exhibits wondrous plays and which levies tax on all, is His police-official.

Such is that venerable Man lion Emperor.[70]

Structure of Hymns

The structure of hymns is explained as follows:

Sabad

A Sabad in Guru Granth Sahib may consist of 2, 6, 8, 16 sections/paras/parts called Padas, i.e., Ik-Tuke, Do-Tuke, Ti-Tuke, Chau-Tuke. The examples of Padas in different number of Tukas are given as under:

(i) Ik-Tuke

He who is seen physically alive, shall assuredly die.

He who is dead in life, shall remain eternal.[71]

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69 ਅਰਧਿ ਕਉ ਅਰਧਿਆ ਸਰਧਿ ਕਉ ਸਰਧਿਆ ਸਲਲ ਕਉ ਸਲਲਿ ਸੰਮਾਨਿ ਆਇਆ॥
ਬਦਿਤ ਜੈਦੇਉ ਜੈਦੇਵ ਕਉ ਰੰਮਿਆ ਬ੍ਰਹਮੁ ਨਿਰਬਾਣੁ ਲਿਵ ਲੀਣੁ ਪਾਇਆ ॥ *Ibid.,* p. 1106.

70 ਜਾਂ ਚੈ ਘਰਿ ਲਛਿਮੀ ਕੁਆਰੀ ਚੰਦੁ ਸੂਰਜੁ ਦੀਵੜੇ ਕਉਤਕੁ ਕਾਲੁ ਬਪੁੜਾ ਕੋਟਵਾਲੁ ਸੁਕਰਾ ਸਿਰੀ॥
ਸੁ ਐਸਾ ਰਾਜਾ ਸ੍ਰੀ ਨਰਹਰੀ॥ *Ibid.,* p. 1292.

71 ਜੀਵਤ ਦੀਸੈ ਤਿਸੁ ਸਰਪਰ ਮਰਣਾ॥

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(ii) Do-Tuke

Thou tearest off the leaves, O lady-gardener but in every leaf there is life.

The stone (idol) for which thou pluckest the leaves, that stone is life-less.[72]

(iii) Ti-Tuke

Whom should I beg and whom worship, when all are created by the Lord?

Who-so-ever appear to be the greatest of the great, they all will ultimately mix with the dust.

The Fearless, the Formless Lord, the Destroyer of dread, gives all comforts and nine treasures.[73]

(iv) Chau-Tuke

To mother and father their son is dear and to the father-in-law the wise son-in-law.

To the boy and girl, their father is very sweet and to a brother, the brother.

ਮੁਆ ਹੋਵੈ ਤਿਸੁ ਨਿਹਚਲੁ ਰਹਣਾ॥ *Ibid.,* p. 374.

72 ਪਾਤੀ ਤੋਰੈ ਮਾਲਿਨੀ ਪਾਤੀ ਪਾਤੀ ਜੀਉ॥
ਜਿਸੁ ਪਾਹਨ ਕਉ ਪਾਤੀ ਤੋਰੈ ਸੋ ਪਾਹਨ ਨਿਰਜੀਉ॥ *Ibid.,* p. 479.

73 ਕਿਸੁ ਹਉ ਜਾਚੀ ਕਿਸੁ ਆਰਾਧੀ ਜਾ ਸਭੁ ਕੋ ਕੀਤਾ ਹੋਸੀ॥
ਜੋ ਜੋ ਦੀਸੈ ਵਡਾ ਵਡੇਰਾ ਸੋ ਸੋ ਖਾਕੂ ਰਲਸੀ॥
ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਭਵ ਖੰਡਨੁ ਸਭਿ ਸੁਖ ਨਵ ਨਿਧਿ ਦੇਸੀ॥ *Ibid.,* p. 608.

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On the issuing of Lord's command, the mortal leaves home abroad and in a moment everything becomes alien.

An apostate remembers not the Name, gives not in charity, takes not the bath and so his body rolls in dust.[74]

Sloka

The Slokas are short compositions of two or more verses, but in Guru Granth Sahib, there are Slokas of twenty-six verses as well. There are sixteen hundred and fifty-six Slokas in Guru Granth Sahib, most of which are included in Vars. Some Slokas are included in Chhants and some are included in specialist compositions, e.g. 'Slok Varan Te Wadeek'. In addition to Gurus, the Bhagats like Kabir and Farid have also composed Slokas. Some Slokas of the Bhagats also appear in the Bani of the Gurus (Var Bihagra), whereas the Slokas of Gurus also appear in the Bani of the Bhagats on pages 1375, 1376, 1378, 1380, etc. of Guru Granth Sahib. The Slokas composed in Sindhi are called Dakhni. This word is used on pages 80-81 of the Guru Granth Sahib.

There is but One God. True is His Name, creative His personality and immortal His form. He is fear-free, without enmity, beyond birth and self-illumined. By the Guru's grace, is He attained.

Asa Ist Guru.

The dirge of praise with sloks.

The sloks, too, of the first Guru are written.

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74 ਮਾਇ ਬਾਪ ਕੋ ਬੇਟਾ ਨੀਕਾ ਸਸੁਰੈ ਚਤੁਰੁ ਜਵਾਈ॥
ਬਾਲ ਕੰਨਿਆ ਕੌ ਬਾਪੁ ਪਿਆਰਾ ਭਾਈ ਕੌ ਅਤਿ ਭਾਈ॥
ਹੁਕਮੁ ਭਇਆ ਬਾਹਰੁ ਘਰੁ ਛੋਡਿਆ ਖਿਨ ਮਹਿ ਭਈ ਪਰਾਈ॥
ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਨ ਮਨਮੁਖਿ ਤਿਤੁ ਤਨਿ ਧੂੜਿ ਧੁਮਾਈ॥ *Ibid.,* p. 596.

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The stanzas should be sung to the tune of Tunda As Raja.

Slok Ist Guru.

A hundred times a day, I am a sacrifice unto my Guru.[75]

Slok 3rd Guru

There is but One God. By the True Guru's grace, is He attained.

These are not called mendicants, within whose mind there is doubt.[76]

There is but One God. True is His Name, creative His personality and immortal His form. He is fear-free, without enmity, beyond birth and self-illumined. By the Guru's grace, is obtained. The Sloakas in addition to the Vars.

Ist Guru.

O proud bride of elevated breasts, grasp thou profound sobriety.[77]

Pauri

The literal meaning of the word 'Pauri' is a rung of a ladder or steps. In Guru Granth Sahib, the word has been used to refer those Sabads which carry forward ideas from one stanza to another stanza. The compositions of Pauris

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75 ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਮਹਲਾ ੧॥ ਵਾਰ ਸਲੋਕਾ ਨਾਲਿ ਸਲੋਕ ਭੀ ਮਹਲੇ ਪਹਿਲੇ ਕੇ ਲਿਖੇ ਟੁੰਡੇ ਅਸ ਰਾਜੈ ਕੀ ਧੁਨੀ॥ ਸਲੋਕੁ ਮਹਲਾ ੧॥ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦ ਵਾਰ॥ *Ibid.,* p. 462.

76 ਸਲੋਕ ਮਹਲਾ ੩ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਅਭਿਆਗਤ ਏਹ ਨ ਆਖੀਅਹਿ ਜਿਨ ਕੈ ਮਨ ਮਹਿ ਭਰਮੁ॥ *Ibid.,* p. 1413.

77 ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ॥ ਮਹਲਾ ੧॥ ਉਤੰਗੀ ਪੈਓਹਰੀ ਗਹਿਰੀ ਗੰਭੀਰੀ॥ *Ibid.,* p. 1410.

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differ in size and metre. The compositions which are composed in Pauris are Japuji Sahib, Anand Sahib, etc. The word has been spelt in two different ways, e.g. Pauri and Pavri.[78]

Var

It is a long poem in which the praises of a hero are sung. There are twenty-two Vars in Guru Granth Sahib, which are as follows:

(i) Guru Nanak Dev— 3 Vars in Raga Majh, Asa, Malar.

(ii) Guru Amar Das— 4 Vars in Raga Gujri, Suhi, Ramkali, Maru.

(iii) Guru Ram Das— 8 Vars in Raga Sri, Gauri, Bihagra, Kanra, Wadhans, Sorath, Bilawal, Sarang.

(iv) Guru Arjan Dev— 6 Vars in Raga Gauri, Gujri, Jaitsri, Ramkali, Maru, Basant.

(v) Satta and Balwand (Bards)— 1 Var in Raga Ramkali.

Example of Var:

> *Var of Basant*
>
> *5th Guru*
>
> *There is but One God. By the True Guru's grace, He is attained.*
>
> *Contemplating God's Name, flower thou, O my brother.*

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78 For more references see *Guru Granth Sahib*, pp. 139, 142, 143, 250 and 1097.

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In accordance with the writ of destiny, thou are blessed with this beauteous season.[79]

Chhant (A Special Sabad of Praise)

The word 'Chhant' is derived from the Sanskrit word 'Chhandas' which refers to a para of Vedas. In Guru Granth Sahib, the word has been used to label Sabads of special praises, in the context of God. The Chhants are also known as Chhands, these are said to be the Divine songs of praise. There are one hundred twenty-seven Chhants in Guru Granth Sahib. The majority of the Chhants have no Slokas, but some have Slokas especially which are composed by Guru Arjan Dev in Raga Asa, Wadhans, Jaitsri, Bilawal and Ramkali. Out of thirty-one Ragas in Guru Granth Sahib, only fourteen Ragas have Chhants. Most of the Chhants in Guru Granth Sahib have four Padas, each Pada containing 4-6 verses, though most of the Padas contain six verses.

Rag Suhi Chhant

*I*st *Guru*

There is but One God. By the True Guru's grace, is He obtained.

Inebriated with the wine of the prime of youth, I know not that I am but a guest at my parents home.

I am sacrifice unto my Lord.

My soul is soiled with sins and without the Guru, virtues enter not my mind.[80]

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79 ਬਸੰਤ ਕੀ ਵਾਰ ਮਹਲੁ ਪ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਕੈ ਹੋਹੁ ਹਰਿਆ ਭਾਈ॥
ਕਰਮਿ ਲਿਖੰਤੈ ਪਾਈਐ ਇਹ ਰੁਤਿ ਸੁਹਾਈ॥ *Ibid.,* p. 1193.

80 ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੧ ਘਰੁ ੧ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਭਰਿ ਜੋਬਨਿ ਮੈ ਮਤ ਪੇਈਅੜੈ ਘਰਿ ਪਾਹੁਣੀ ਬਲਿ ਰਾਮ ਜੀਉ॥
ਮੈਲੀ ਅਵਗਣਿ ਚਿਤਿ ਬਿਨੁ ਗੁਰ ਗੁਣ ਨ ਸਮਾਵਨੀ ਬਲਿ ਰਾਮ ਜੀਉ॥ *Ibid.,* p. 763.

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Swaya (Stanzas of Undefined Length)

Most of the Swayas in Guru Granth Sahib are composed by Guru Arjan Dev and eleven Bhatts. Guru Arjan has composed twenty whereas Bhatts have one hundred and twenty-three Swayas. All Swayas have been recorded on pages 1385-1410 in Guru Granth Sahib. The Swayas have been composed with different arrangements of long and short syllables at the end of the verses. Most of the Swayas used in Guru Granth Sahib can be classified as: Malind, Saman, Dandkala, Madira and Chandarakala.

> *There is but One God. True is His Name, creative His personality and immortal His form. He is fear-free, without enmity, beyond birth and self-illumined. By the Guru's grace, is He attained. Saways uttered in person by the sire*
>
> *5th Guru.*
>
> *O my primal Lord, the Creator, Thou Thyself art the Doer of all the deeds.*
>
> *Thou art fully filling all and art contained in all hearts.*[81]

There are some other types of compositions in Guru Granth Sahib, i.e. Patti, Bawan Akhri, Dakhni Onkar, Pahire, Barah Mah, Thitti, Rutti, Gatha, Phune and Chaubole. Guru Granth Sahib is the world's one of the master pieces of Divine poetry, bank of old languages and repository of Indian music and there is no parallel to this holy treatise.

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81 ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਵਯੇ ਸ੍ਰੀ ਮੁਖਬਾਕ੍ ਮਹਲਾ ੫॥
ਆਦਿ ਪੁਰਖ ਕਰਤਾਰ ਕਰਣ ਕਾਰਣ ਸਭ ਆਪੇ॥
ਸਰਬ ਰਹਿਓ ਭਰਪੂਰਿ ਸਗਲ ਘਟ ਰਹਿਓ ਬਿਆਪੇ॥ *Ibid.,* p. 1385.

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Rahau (Pause) (ਰਹਾਉ)

In Guru Granth Sahib, a special word 'Rahau' denoting a verse has been used in almost all the Sabads composed in musical measures. The word 'Rahau' is a label of one or more verses in these compositions. The scholars called Rahau verse as the theme verse of the composition.

> *O my sovereign Lord, Thou belongest to the saints and the saints belong to Thee.*
>
> *Thy slave has nothing to fear and the death's minister comes not near him. Pause.*[82]

Musical Arrangements

Raga

All compositions in Guru Granth Sahib are divided into different Ragas except Japuji Sahib in the beginning and Swayas and Slokas at the end. The hymns have been composed in thirty-one Ragas and seventeen Ghars (tunes). A Raga is a particular set of the seven Swars, or a selection of them. Their interrelationship and sequence is governed by strict rules. It is a well-known fact that each Raga has its own emotional character and is associated with a particular time of a day and a particular period of a season. There has also been a traditional division between the male Ragas and their consorts or Raginis. Most of the compositions in Guru Granth Sahib have a heading of

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82 ਮੇਰੇ ਰਾਮ ਰਾਇ ਤੂੰ ਸੰਤਾ ਕਾ ਸੰਤ ਤੇਰੇ॥
ਤੇਰੇ ਸੇਵਕ ਕਉ ਭਉ ਕਿਛੁ ਨਾਹੀ ਜਮੁ ਨਹੀ ਆਵੈ ਨੇਰੇ॥ਰਹਾਉ॥ *Ibid.,* p. 749.

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Raga. The time and season is also given with the name of Raga. The compositions composed by the Sikh Gurus in different Ragas are as follows:

(i) Guru Nanak— 19 Ragas — Sri, Majh, Gauri, Asa, Gujri, Wadhans, Sorath, Dhanasari, Tilang, Suhi, Bilawal, Ramkali, Tukhari, Bhairav, Basant, Sarang, Malar, Parbhati etc.

(ii) Guru Amar Das— 17 Ragas — All the Ragas used by Guru Nanak except Tilang and Tukhari.

(iii) Guru Ram Das— 29 Ragas — All the Ragas except Kaidara and Jaijawanti.

(iv) Guru Arjan Dev— 30 Ragas — All the 30 Ragas except Jaijawanti.

(v) Guru Tegh Bahadur— 15 Ragas — Gauri, Asa, Gujri, Bihagra, Sorath, Jaitsri, Dhanasari, Todi, Tilang, Bilawal, Ramkali, Maru, Basant, Sarang and Jaijawanti.

Ghar (Thaats) (ਥਾਟ)

'Ghar' means rhythm or Tal. It also denotes the pitch and variations of the notes. It is a rhythmic cycle comprising a fixed number of time units (Matras) of equal value. In Guru Granth Sahib, Guru Arjan Dev has introduced seventeen Ghars. These Ghars contain the range of Ragas using the same group of notes but are timed and distributed differently producing the mood variations.

Thus, this is the brief introduction about the compilation, editing and internal structure of Guru Granth Sahib. Its design and format was

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finalized by Guru Arjan Dev at Ramsar, Amritsar, during 1601 to 1604 A.D. In order to comprehend the idea of how Akal Purakh reveals the Divine Word to the Guru or Bhagat through direct communication and how that Word becomes the primary focus in the evolution of Sikh religion, one needs to understand the nature of Gurbani.

Nature of Gurbani

Bhai Vir Singh explains that the essence of Gurbani is beyond space. It is from the Primal One, Guru is full of Nectar. Gurbani is message of unapproachable and limitless Ultimate Being that is why it itself is beyond limits. But one should try to understand the meaning and ideas of Gurbani with the help of Gurbani itself. In this way, it is an institution which provides knowledge, when one joins it as a student, it is a key to Gurbani and imperfect man may commit an error.[83]

The concept of revelation is an important factor in the acknowledgment of authority to sacred texts. It is based on the assumption that the texts possess absolute authority if they have a very special origin, that is, if they have originated from a Divine source. In its basic sense, revelation may be defined as 'a Divine communication shaped to the particular times', and the proper context of revelation may be understood as the 'nature of an object of supreme value, of a final goal for human life', and of the way to achieve this

83 "ਗੁਰਬਾਣੀ ਵਿਚ ਜੋ ਮੂਲ ਹੈ ਉਹ ਤਾਂ ਵੱਡੀ ਤੋਂ ਵੱਡੀ ਵਸਤੂ ਹੈ, ਉਹ ਧੁਰ ਕੀ ਬਾਣੀ ਹੈ, ਜੋ ਧੁਰੋਂ ਆਈ ਹੈ, ਜੋ ਗੁਰੂ ਹੈ ਅੰਮ੍ਰਿਤ ਭਰਪੂਰ ਹੈ। ਅਗਮ ਅਗਾਧ ਦੀ ਬਾਣੀ ਹੋਣ ਕਰਕੇ ਆਪ ਅਗਾਧ ਹੈ, ਪਰ ਇਸ ਦੇ ਅਰਥ ਤੇ ਭਾਵ ਆਦਿਕ, ਜੋ ਇਸ ਵਿੱਚ ਲਿਖੇ ਗਏ ਹਨ, ਉਹ ਇੱਕ ਅਲਪੱਗ ਜੀਵ ਦਾ ਪ੍ਰਯਤਨ ਹੈ, ਇਸ ਨੂੰ ਸਮਝਣ ਦਾ; ਤੇ ਜਿਥੋਂ ਤਕ ਇਸੇ ਬਾਣੀ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਇਸ ਦੀ ਵੱਧ ਤੋਂ ਵੱਧ ਸਮਝ ਆ ਸਕੇ ਓਹ ਇਸ ਦੇ ਚਰਨਾਂ ਵਿਚ ਬੈਠਕੇ ਇਸ ਤੋਂ ਪ੍ਰਾਪਤ ਕੀਤੀ ਜਾਵੇ। ਇਸ ਕਰਕੇ ਇਹ ਇਕ ਤਰ੍ਹਾਂ ਸੰਥਯਾ ਹੈ ਜੋ ਬਾਣੀ ਦੀ ਸ਼ਰਣ ਲਿਆਂ ਵਿਦਯਾਰਥੀ ਵਾਂਙੂ ਮਿਲੀ ਹੈ, ਇਹ ਮੁਤਾਲਿਆ ਹੈ ਗੁਰਬਾਣੀ ਦੀ, ਤੇ ਕਰਨ ਵਾਲੇ ਦੀ ਅਲਪੱਗਤਾ ਦੇ ਕਾਰਣ ਕੋਈ ਅਭੁੱਲਤਾ ਦਾ ਦਾਵਾ ਨਹੀਂ" Bhai Vir Singh, *Santhiya Sri Guru Granth Sahib,* Bhai Vir Singh Sahit Sadan, New Delhi, 2007, p. ii.

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goal. There is no independent method to determine the nature of revelation. The only way, we can understand the truth — claim of revelation in various religious traditions is to allow the scriptural text to speak in itself. Although these conflicting truths — claims are beyond the province of the history of religions, we can try to understand their impact on the historical development of a particular religious tradition. In this significant section, therefore, our primary concern is to understand the concept of the revelation or nature of Gurbani, from the Sikh perspective. This particular understanding of revelation is based upon the doctrine of the Sabad-Guru, enunciated by Guru Nanak and the succeeding Gurus. It is known as 'Dhur Ki Bani' and 'Khasam Ki Bani'. The word 'Khasam' indicates the Divine Reality and 'Bani' means the Divine words. Hence, the Gurbani is the revealed Word of Ultimate Being. Guru Nanak calls himself as a messenger of Ultimate Being. The above reference proves itself that there is no space for illusion.

Sabad as All-pervading Light

On the metaphysical plane Sabad is the pervading and illuminating principle of the transcendent Ultimate Being. The Gurbani is primarily secular in nature. In fact, the Bani call for a cordial co-operation among the humanity.

> *All are called partners in Thy grace.*
> *Thou art seen alien to none.*[84]

Gurbani is marvellous because of its oneness and unity in ideology. Although the contributors of Guru Granth Sahib are from different

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84 ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ ॥ *Guru Granth Sahib*, p. 97.

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regions and religions, yet their spiritual level and the unity in their ideology marks special footprints on the history of India.

Guru Granth Sahib opens with the numeral 'one' written as '੧' in the Gurbani numerology. This numeral stands for uncompromised monotheism. It indicates God's perfect oneness. It signifies that God is the absolute and ultimate oneness of the entire multiplicity as one infinite reality. The unity of God expressed by it has been reaffirmed time and time again in Gurbani.

> *My Lord is but one.*
>
> *He is one alone, O brother.*
>
> *He is one in one.*[85]

> *That Spouse of mine is fully contained in all the places.*
>
> *Unique is my Lord, over whose head is the royal umbrella, there is not any other (like him).*[86]

The numeral One also reflects the absolute simplicity. The absolute simplicity means that it is not composed of any distinct elements such as essence and existence, matter and form, potentially and actuality. It indicates its limitless nature from time and space.

> *The Lord has neither form nor outline, nor any colour.*
>
> *He is exempt from three qualities.*[87]

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85 ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ॥
ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ॥ *Ibid.,* p. 350.

86 ਪੂਰਿ ਰਹਿਆ ਸ੍ਰਬ ਠਾਇ ਹਮਾਰਾ ਖਸਮੁ ਸੋਇ॥
ਏਕੁ ਸਾਹਿਬੁ ਸਿਰਿ ਛਤੁ ਦੂਜਾ ਨਾਹਿ ਕੋਇ॥ *Ibid.,* p. 398.

87 ਰੂਪੁ ਨ ਰੇਖ ਨ ਰੰਗੁ ਕਿਛੁ ਤ੍ਰਿਹੁ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿੰਨ॥ *Ibid.,* p. 283.

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Amongst all the forms, the Lord Himself is contained.

Through all the eyes, He Himself is the beholder.

The whole creation is His Body.

His praises He Himself hears.[88]

This Divine simplicity of Gurbani spells its Divine perfection and omnipotence.

The Lord is Omnipotent to do and to have done everything; He is possessed of all the powers. O brother.[89]

The *anadi*, without beginning and *ananta*, without end, nature of Gurbani spells its eternity. At all places and in all times, it appears to be the same. The succession signifies time but it is beyond time. The Gurbani is infinite; it is infinite in all perfection. Its infinity is absolute, mysterious and utterly ineffable.

The Lord is limitless but I can only describe Him within limits.

What do I know, as to what is He like?[90]

My Master is eternal.

He is seen by practising the Name-meditation.

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88 ਸਰਬ ਭੂਤ ਆਪਿ ਵਰਤਾਰਾ॥
ਸਰਬ ਨੈਨ ਆਪਿ ਪੇਖਨਹਾਰਾ॥
ਸਗਲ ਸਮਗ੍ਰੀ ਜਾ ਕਾ ਤਨਾ॥
ਆਪਨ ਜਸੁ ਆਪ ਹੀ ਸੁਨਾ॥ *Ibid.,* p. 294.

89 ਕਰਨ ਕਰਾਵਨ ਸਮਰਥੋ ਭਾਈ ਸਰਬ ਕਲਾ ਭਰਪੂਰਿ॥ *Ibid.,* p. 640.

90 ਹਰਿ ਬਿਅੰਤੁ ਹਉ ਮਿਤਿ ਕਰਿ ਵਰਨਉ ਕਿਆ ਜਾਨਾ ਹੋਇ ਕੈਸੋ ਰੇ॥ *Ibid.,* p. 612.

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He is never perishable and neither He is born, nor does he die.[91]

The ubiquity and immutability are the two significant features of Gurbani, which make it splendid in itself. It is pertinent to note that this ubiquity is its omnipresence.

In the region of land, the region of water and the mansion of four directions, is Thine seat, O Lord.

O Master, Thine is the only personality to fashion the entire universe and the word of Thy mouth is the mint.[92]

The text of Gurbani consists of revealed Word. This revealed Word, in the form of Gurbani gives it to the feature of nectar. In the whole mode of Gurbani, there is no space for any kind of individual fear, effect, and intention. Hence, the Gurbani is immutable and ineffable in its Divine nature.

The creation and deluge occur through the Lord's Word.

Through the Word the creation evolves again.[93]

By Guru's instruction, the Name wells up in the mind and by Guru's instruction, the mortal is united in the Lord's union.

Without the Name, the entire world is insane and loses its life in vain.[94]

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91 ਸਹਿਬੁ ਮੇਰਾ ਸਦਾ ਹੈ ਦਿਸੈ ਸਬਦੁ ਕਮਾਇ॥
ਓਹੁ ਅਉਹਾਣੀ ਕਦੇ ਨਾਹਿ ਨਾ ਆਵੈ ਨਾ ਜਾਇ॥ *Ibid.,* p. 509.

92 ਪੁੜੁ ਧਰਤੀ ਪੁੜੁ ਪਾਣੀ ਆਸਣੁ ਚਾਰਿ ਕੁੰਟ ਚਉਬਾਰਾ॥
ਸਗਲ ਭਵਣ ਕੀ ਮੂਰਤਿ ਏਕਾ ਮੁਖਿ ਤੇਰੈ ਟਕਸਾਲਾ॥ *Ibid.,* p. 596.

93 ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ॥
ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ॥ *Ibid.,* p. 117.

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In this world, sublime is the practice of the Lord's Name.

Without the Name, all else is the darkness of worldly love.

Through the Guru's holy word, man keeps the Name enshrined in his mind.

Through the Guru's holy word, man obtains sublime understanding and the door of salvation.[95]

The spirituality and mysteriousness are the other significant central themes of the Gurbani.

He, whose commodity, the Name is, that Lord alone knows and he, alone obtains it whom He gives.

Supremely beauteous, unapproachable and unfathomable is this commodity, the Name. Through the perfect Guru, the unknowable Lord is known.

He who tastes it, alone knows its relish; it is like a dumbman's sweet.

By concealing, the emerald remains not concealed, even though one may try to conceal.[96]

In thy own home is everything, O man, and there is nothing without.

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94 ਸਬਦੇ ਹੀ ਨਾਉ ਊਪਜੈ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਇਆ॥
ਬਿਨੁ ਸਬਦੈ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥ *Ibid.,* p. 644.

95 ਇਸੁ ਜਗ ਮਹਿ ਸਬਦੁ ਕਰਣੀ ਹੈ ਸਾਰੁ॥
ਬਿਨੁ ਸਬਦੈ ਹੋਰੁ ਮੋਹੁ ਗੁਬਾਰੁ॥
ਸਬਦੇ ਨਾਮੁ ਰਖੈ ਉਰਿ ਧਾਰਿ॥
ਸਬਦੇ ਗਤਿ ਮਤਿ ਮੋਖ ਦੁਆਰੁ॥ *Ibid.,* p. 1342.

96 ਜਿਸ ਕੀ ਵਥੁ ਸੋਈ ਪ੍ਰਭੁ ਜਾਣੈ ਜਿਸ ਨੋ ਦੇਇ ਸੁ ਪਾਏ॥
ਵਸਤੁ ਅਨੂਪ ਅਤਿ ਅਗਮ ਅਗੋਚਰ ਗੁਰੁ ਪੂਰਾ ਅਲਖੁ ਲਖਾਏ॥
ਜਿਨਿ ਇਹ ਚਾਖੀ ਸੋਈ ਜਾਣੈ ਗੂੰਗੇ ਕੀ ਮਠਿਆਈ॥
ਰਤਨੁ ਲੁਕਾਇਆ ਲੂਕੈ ਨਾਹੀ ਜੇ ਕੋ ਰਖੈ ਲੁਕਾਈ॥ *Ibid.,* pp. 607-08.

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By Guru's grace everything is obtained and the doors of the mind are opened.

From the True Guru, God is attained, O brother.

The Name Treasure is within the man, which the Perfect Sat Guru has shown it to me.[97]

It is a well-known fact that so many variants of poetic modes (Chhants), ornamentations, etc. are used in the Gurbani. The main purpose to use these modes in Gurbani is not to give it a miraculous and magical form; but to give it a feature of unambiguousness in its nature. Gurbani itself is tranquil in its nature and it gives tranquility and peace to its followers in various forms.

My soul, thou art thee embodiment (image) of Divine light, so know thy source.

O my soul, the reverend Lord is with thee. By Guru's teaching enjoy His love.[98]

Becoming desire-free, if the mind abides in home and is dyed red in the fear of the True Lord, it shall then enjoy the Supreme Nectar of Divine knowledge and shall not fell hunger, again.

Nanak, subdue this mind and meet the Lord, thus thou shalt suffer agony no more.[99]

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97 ਘਰੈ ਅੰਦਰਿ ਸਭੁ ਵਥੁ ਹੈ ਬਾਹਰਿ ਕਿਛੁ ਨਾਹੀ॥
ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਅੰਤਰਿ ਕਪਟ ਖੁਲਾਹੀ॥੧॥
ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਪਾਈਐ ਭਾਈ ॥
ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪੂਰੈ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਈ॥ *Ibid.,* p. 425.

98 ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥
ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ॥ *Ibid.,* p. 441.

99 ਮਨੁ ਬੈਰਾਗੀ ਘਰਿ ਵਸੈ ਸਚ ਭੈ ਰਾਤਾ ਹੋਇ॥
ਗਿਆਨ ਮਹਾ ਰਸੁ ਭੋਗਵੈ ਬਾਹੁੜਿ ਭੂਖ ਨ ਹੋਇ॥
ਨਾਨਕ ਇਹੁ ਮਨੁ ਮਾਰਿ ਮਿਲੁ ਭੀ ਫਿਰਿ ਦੁਖੁ ਨ ਹੋਇ॥ *Ibid.,* p. 21.

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The Gurbani is didactic in its nature. There are so many references in it, which shows the right path of emancipation to its followers:

> *He who prides on himself; him prick the thorns and there is none to draw them out.*
>
> *Here he cries bitterly of prick-pain and afterwards burns in the frightful hell.*[100]

> *They who wear white clothes, but whose heart is filthy and relentless; with their mouth they utter not the Name and are thieves, engrossed in duality.*
>
> *They who understand not their origin; they are beasts and they are the animals.*[101]

Therefore, revelation can be defined as the way God discloses and communicates Himself to humanity. The Hindu belief is that God occasionally becomes incarnate as an *avtar* and thus communicates Himself through his word and action while living on this earth. For the Muslims the revelation consists in actual words in the form of direct messages conveyed from God through the angel Gabriel, to the Prophet. Another belief is that God communicates not the form but the contents of the words, i.e., knowledge, to man. A related view is that, as a result of the mystic unity they achieve with universal self, certain individuals under Divine inspiration arrive at truths which they impart to the incarnation theory… nor did they acknowledge the existence of angels or nevertheless conscious of their Divine mission and

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100 ਕਰੈ ਗੁਮਾਨੁ ਚੁਭਹਿ ਤਿਸੁ ਸੂਲਾ ਕੋ ਕਾਢਨ ਕਉ ਨਾਹੀ॥
ਅਜੈ ਸੁ ਚੋਭ ਕਉ ਬਿਲਲ ਬਿਲਾਤੇ ਨਰਕੇ ਘੋਰ ਪਚਾਹੀ॥ *Ibid.,* p. 969.

101 ਚਿਟੇ ਜਿਨ ਕੇ ਕਪੜੇ ਮੈਲੇ ਚਿਤ ਕਠੋਰ ਜੀਉ॥
ਤਿਨ ਮੁਖਿ ਨਾਮੁ ਨ ਊਪਜੈ ਦੂਜੈ ਵਿਆਪੇ ਚੋਰ ਜੀਉ॥
ਮੂਲੁ ਨ ਬੂਝਹਿ ਆਪਣਾ ਸੇ ਪਸੂਆ ਸੇ ਢੋਰ ਜੀਉ॥ *Ibid.,* p. 751.

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described the knowledge and wisdom contained in their hymns as God-given… It is in this sense that Gurbani is revelation for Sikhs. It is for them God's Word mediated through the Sikh Gurus or Word on which the Sikh Gurus had put their seal. The Gurbani echoes the Divine truth; it is the voice of God…'[102]

The discussion given above provides that Guru Granth Sahib is not merely a result of poetic imagination but relates to the revelation of Ultimate Being. It has been looked upon as the most authentic repository of the Divine Word. It emphasizes on the doctrine of Sabad. The Sabad is the Guru, and in the Guru, the Divine light is Sabad. The contributors of Guru Granth Sahib are from different regions and religions. It reflects the secular nature of Guru Granth Sahib. The ubiquity and immutability are the two significant features of Gurbani which make it splendid in itself. The Gurbani is infinite, eternal, ultimate, immutable and ineffable in its Divine nature. Further, spirituality and mysteriousness form the central themes of Gurbani.

Thus, Gurbani shows the right path of emancipation to its followers.

> *Good many men praise the Lord, who has neither end nor limit.*
>
> *The Master has created His creation in many ways and of various kinds.*[103]

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102 Harbans Singh (ed.), The *Encyclopaedia of Sikhism,* Vol. I, Punjabi University, Patiala, 1992, p. 276.

103 ਉਸਤਤਿ ਕਰਹਿ ਅਨੇਕ ਜਨ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ॥
ਨਾਨਕ ਰਚਨਾ ਪ੍ਰਭਿ ਰਚੀ ਬਹੁ ਬਿਧਿ ਅਨਿਕ ਪ੍ਰਕਾਰ॥ *Guru Granth Sahib,* p. 275.

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What praise and what commendation should I attribute to my Perfect Lord? He is filling all places.[104]

104 ਕਉਨ ਉਪਮਾ ਦੇਉ ਕਵਨ ਬਡਾਈ॥
ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਈ॥ *Ibid.,* p. 1236.

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Chapter-III

Interpretation of Gurbani: Its History and Features (1604-2004)

Hermeneutics is a systematic, procedural approach to the texts of our cultural past, and is a mode of interpretation or exegesis to understand the meanings of the text. In the Sikh perspective, the interpretation of Gurbani is called Gurbani Vichar or reflection upon the utterances of the Gurus. It is also said to be the Sabad Vichar or reflection upon the Word. In the history of Indian scriptural tradition, there are four major techniques that are employed in Sikh exegetical methods. The very first is Sabadarath, literally means meaning of the words, which includes synonyms as well as the meanings of difficult words in a particular hymn. The second technique is Tika, exactly means commentary, which provides the meaning of a particular hymn and included additional comments in simple language. The third mode of interpretation is Viakhiya, factually means exegesis, which traces the detailed exegesis and extended commentary on a particular hymn or verse from a particular point of view. The very last method of interpretation is the Parmartha, literally means sublime meaning, which clarifies the spiritual meaning of a hymn. The interpretation begins at the discursive level of the consideration, at which one deals with the literal sense of Gurbani but goes deeper and deeper as one contemplates the

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Divine mysteries by gradually penetrating into subtler levels of the meaning. Thus, every new encounter with the text of the Guru Granth Sahib provides a fresh experience of unfolding a Divine mystery.

Guru Nanak himself placed great emphasis on the understanding of the meaning of Bani as the fundamental characteristic of the life of a person who has turned towards the Guru, i.e., Gurmukh. Guru Nanak emphasizes the point that a vast majority of the people usually do not care to understand the full richness and depth of meaning contained in the Bani. He adds that those rare ones who care to do so will certainly have their reward in achieving their true spiritual status.

> *Rare is the gnostic, who understands this by meeting with the True Satguru.*
> *The glories are in the hand of the Lord.*
> *Him alone He blesses with them, whom He likes.*
> *Some rare one, if he becomes resigned to Guru's will, reflects over the Guru's word.*[105]

Guru Ramdas compares the meaning of Gurbani with an unbounded ocean of jewels. Those individuals who dive in the deep into that ocean through meditation, find within themselves a treasure of jewels, and realize their true spiritual status. Others who remain on the surface level of that ocean may be dealing only with the literal sense of Gurbani, without having any deeper understanding of its meaning. In the

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105 ਬਿਰਲੋ ਗਿਆਨੀ ਬੂਝਣਉ ਸਤਿਗੁਰੁ ਸਾਚਿ ਮਿਲੇਇ॥
ਠਾਕੁਰ ਹਾਥਿ ਵਡਾਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥
ਬਾਣੀ ਬਿਰਲਉ ਬੀਚਾਰਸੀ ਜੇ ਕੋ ਗੁਰਮੁਖਿ ਹੋਇ॥ *Guru Granth Sahib,* p. 935.

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same context, Bhai Gurdas echoes a similar understanding of the depth of richness of the meaning of Gurbani:

> *Just as treasures of pearls and diamonds are found in the sea, but only a seasoned evaluator of these precious stones who can dive deep into the bottom of sea can surely enjoy the pleasure of picking them up from there.*
> *Just as mountains have diamonds, rubies and philosopherstones-those can purify metals into gold, but only an adopt excavator can bring them out before the world.*
> *Just as a jungle has many aromatic trees like sandalwood,*
> *camphor etc., but only a perfumery expert can bring their fragrance out.*[106]

Similarly Gurbani has all the precious items but whosoever would search and research them, he would be rewarded with those items that he so fondly desires. The Sikh Gurus have continuously emphasized that the potentiality of the meaning contained in Gurbani is inexhaustible. No matter how much one studies and interprets it, infinity of meaning remains yet to be fathomed. In this context Guru Ramdas says:

> *The great ocean is full of the wealth of jewels, upon jewels.*
> *They who are attached with Divine word, the Gurbani, obtain it.*[107]

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106 ਜੈਸੇ ਤਉ ਸਕਲ ਨਿਧਿ ਪੂਰਨ ਸਮੁੰਦ੍ ਬਿਖੈ, ਹੰਸ ਮਰਜੀਵਾ ਨਿਹਚੈ ਪ੍ਰਸਾਦੁ ਪਾਵਈ॥
ਜੈਸੇ ਪਰਬਤਿ ਹੀਰਾ ਮਾਨਕ ਪਾਰਸ ਸਿਧ, ਖਨਵਾਰਾ ਖਨਿ ਜਗ ਵਿਖੇ ਪ੍ਰਗਟਾਵਈ॥
ਜੈਸੇ ਬਨ ਬਿਖੈ ਮਲਿਆਗਰ ਸੋਧਾ ਕਪੂਰ, ਸੋਧ ਕੈ ਸੁਬਾਸੀ ਸੁਬਾਸ ਬਿਹਸਾਵਈ॥
ਤੈਸੇ ਗੁਰਬਾਨੀ ਬਿਖੈ ਸਕਲ ਪਦਾਰਥ ਹੈ, ਜੋਈ ਖੋਜੈ ਸੋਈ ਸੋਈ ਨਿਪਜਾਵਈ॥ Shamsher Singh Puri (Tr.), *Kabitt Swayye Bhai Gurdas*, Singh Brothers, Amritsar, 2007, pp. 546-574.

107 ਰਤਨਾ ਰਤਨ ਪਦਾਰਥ ਬਹੁ ਸਾਗਰੁ ਭਰਿਆ ਰਾਮ॥
ਬਾਣੀ ਗੁਰਬਾਣੀ ਲਾਗੇ ਤਿਨ੍ ਹਥਿ ਚੜਿਆ ਰਾਮ॥ *Guru Granth Sahib*, p. 442.

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Major Schools of Interpretation

The different approaches are adopted by various schools of interpretation, especially in the context of Guru Granth Sahib. These major schools of interpretation in the context of Guru Granth Sahib include Sahaj Parnali (School), Bhai Parnali (School), Udasi Parnali (School), Nirmala Parnali (School), Giani Parnali (School), and Singh Sabha Parnali (School) and Academic School.

Sahaj Parnali (School)

The infallible rule of interpretation of a Scripture is the Scripture itself. The history of the Sikh exegetical literature also starts from the time of Gurus themselves and it has been continuous in one form or the other till today. We find different theological dimensions of various concepts explained in Guru Granth Sahib. The compositions of Guru Nanak offer the basic theological orientation of the Guru Granth Sahib. These basic ideas have been enlarged and reaffirmed by the next succeeding Gurus. Thus, the first and the most reliable tradition of Gurbani interpretation is found in the Guru Granth Sahib itself. This special mode of spontaneous interpretation is attributed to the Gurus themselves and known as the Sahaj Parnali. Here, the traditional Sikh school of interpretation is referred to as Parnali or technique of learning.

The Sahaj Parnali is that school of interpretation, which sought to clarify and expound the meaning of certain words, concepts

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and themes contained in the Bani of their predecessors. As already mentioned above that the Bani of Guru Nanak was the main inspiration behind the Bani of the later Gurus who were also responding to the needs of the growing Sikh community. In this context, Taran Singh, who made first attempt in this field, in his work titled 'Gurbani Diyan Viakhiya Parnalyian', cites certain passages from the compositions of Guru Nanak that were interpreted by Guru Angad, Guru Amar Das, Guru Ramdas and Guru Arjan Dev respectively in their own works. For instance, the exposition of Guru Nanak Bani can be seen in the compositions of Guru Angad Dev, Guru Amar Das, Guru Ramdas and Guru Arjan Dev respectively.[108]

> *Ist Guru*
> *The Vedas proclaim that virtue and vice are the seed of heaven and hell.*
> *Whatever man sows that alone grows. The soul realizes it, when it eats the fruit of his deeds.*
> *Deeming Divine knowledge great, whosoever praises it he becomes truthful, uttering the True Name.*
> *Sowing truthfulness, truthfulness wells up in man and he finds a seat in the Lord's Court.*
> *The Veda is but a trader.*
> *The soul's capital-stock is only the Lord's comprehension, which is obtained through the Lord's grace.*
> *Nanak, without this capital-stock none has ever departed laden with the profit of the Lord's Name.*[109]

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108 Taran Singh, *Gurbani Diyan Viakhiya Parnalian,* Punjabi University, Patiala, 1980, pp. 26-34.

109 ਬੇਦੁ ਪੁਕਾਰੇ ਪੁੰਨੁ ਪਾਪੁ ਸੁਰਗ ਨਰਕ ਕਾ ਬੀਉ॥
ਜੋ ਬੀਜੈ ਸੋ ਉਗਵੈ ਖਾਂਦਾ ਜਾਣੈ ਜੀਉ॥
ਗਿਆਨੁ ਸਲਾਹੇ ਵਡਾ ਕਰਿ ਸਚੋ ਸਚਾ ਨਾਉ॥
ਸਚੁ ਬੀਜੈ ਸਚੁ ਉਗਵੈ ਦਰਗਹ ਪਾਈਐ ਥਾਉ॥
ਬੇਦੁ ਵਪਾਰੀ ਗਿਆਨੁ ਰਾਸਿ ਕਰਮੀ ਪਲੈ ਹੋਇ॥
ਨਾਨਕ ਰਾਸੀ ਬਾਹਰਾ ਲਦਿ ਨ ਚਲਿਆ ਕੋਇ॥ *Guru Granth Sahib*, p. 1243.

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Slok 2nd Guru
The Vedas have brought legends and tales and they expound vice and virtue.
What man give gratis they receive and what receive gratis they give.
According to their deeds, they are born in hell or heaven.
Reading them the world wanders in the doubt of high and low castes and classes.
The embrosial Gurbani speaks of the Real Thing and has been revealed unto the Guru in the state of Divine Knowledge and meditation.
The Guru-wards utter it, the Guru-wards realize it and by God's grace, the divines ponder over it.
Creating the world in this will, the Lord keeps it in His will and in His will He beholds it.
If before he dies, man's ego is stilled, O Nanak, then becomes he acceptable in God's court.[110]

Slok 1st Guru
Nanak, if it rains in the month of Sawan, the four things feel great joy.
The serpent, the deer, the fish and the revellers, who have wealth in their home.[111]

2nd Guru
The month of Sawan has come, O my friend.
The clouds have burst forth.
Nanak, the loved brides, who love their groom, sleep in peace.[112]

3rd Guru
Descending low, very low, the cloud has come and the pure water falls.

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110 ਕਥਾ ਕਹਾਣੀ ਬੇਦੀ ਆਣੀ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੁ॥
ਦੇ ਦੇ ਲੈਣਾ ਲੈ ਲੈ ਦੇਣਾ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰ॥
ਉਤਮ ਮਧਿਮ ਜਾਤੀਂ ਜਿਨਸੀ ਭਰਮਿ ਭਵੈ ਸੰਸਾਰੁ॥
ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਤਤੁ ਵਖਾਣੀ ਗਿਆਨ ਧਿਆਨ ਵਿਚਿ ਆਈ॥
ਗੁਰਮੁਖਿ ਆਖੀ ਗੁਰਮੁਖਿ ਜਾਤੀ ਸੁਰਤੀ ਕਰਮਿ ਧਿਆਈ॥
ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੈ ਵਿਚਿ ਰਖੈ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ॥
ਨਾਨਕ ਅਗਹੁ ਹਉਮੈ ਤੁਟੈ ਤਾਂ ਕੋ ਲਿਖੀਐ ਲੇਖੈ॥ *Ibid.*, p. 1243.

111 ਸਲੋਕ ਮ:੧॥ਨਾਨਕ ਸਾਵਣਿ ਜੇ ਵਸੈ ਚਹੁ ਓਮਾਹਾ ਹੋਇ॥
ਨਾਗਾਂ ਮਿਰਗਾਂ ਮਛੀਆਂ ਰਸੀਆਂ ਘਰਿ ਧਨੁ ਹੋਇ॥ *Ibid.*, p. 1279.

112 ਮ:੨॥ਸਾਵਣੁ ਆਇਆ ਹੇ ਸਖੀ ਜਲਹਰੁ ਬਰਸਨਹਾਰੁ॥
ਨਾਨਕ ਸੁਖਿ ਸਵਨੁ ਸੋਹਾਗਣੀ ਜਿਨ੍ ਸਹ ਨਾਲਿ ਪਿਆਰੁ॥ *Ibid.*, p. 1280.

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Nanak, the bride whose mind is torn from her groom suffers pain.[113]

There is but one God. By the true Guru's grace He is obtained.
Sri Rag, First Guru.
In the first watch of night O' my merchant friend! By Lord's order, Thou were cast into the womb.
With body reversed Thou performed penance within and prayed to thy Master, O' my merchant friend!
Upside down Thou said prayers unto the Lord with fixed attention and affection.
Thou came against manner (naked) in the darkage (world) and again shall depart naked.
Such cargo shall be with the mortal, as God's pen has recorded on his brow.
Says Nanak, in the first watch, Soul descends into the womb by Lord's will.[114]

Sri Rag, Fourth Guru.
In the first watch of the night, O' my merchant friend! God put the mortal into the womb.
He mediates on God, utters His Name, and on the Name of Lord God he reflects upon, O' merchant friend!
Lord God's Name he repeats and ponders on and in womb's fire he sustains life by thinking of God. He emerges out and is born. The father and mother become delighted to see his face.
Remember Him, O' mortal! To whom the thing (child) belongs. By Guru's grace embrace God's meditation in thy heart.
Says Nanak, in the first watch (of night) meditate on God and He will take pity on thee, O' Man![115]

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113 ਮ:੩॥ਊਂਨਵਿ ਊਂਨਵਿ ਆਇਆ ਵਰਸੈ ਨੀਰੁ ਨਿਪੰਗੁ॥
ਨਾਨਕ ਦੁਖੁ ਲਾਗਾ ਤਿਨ੍ ਕਾਮਣੀ ਜਿਨ੍ ਕੰਤੈ ਸਿਉ ਮਨਿ ਭੰਗੁ॥ *Ibid.*, p. 1280.

114 ੧ੑਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਪਹਰੇ ਘਰੁ ੧॥
ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ॥
ਉਰਧ ਤਪੁ ਅੰਤਰਿ ਕਰੇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ॥
ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ ਵਖਾਣੈ ਉਰਧ ਧਿਆਨਿ ਲਿਵ ਲਾਗਾ॥
ਨਾ ਮਰਜਾਦੁ ਆਇਆ ਕਲਿ ਭੀਤਰਿ ਬਾਹੁੜਿ ਜਾਸੀ ਨਾਗਾ॥
ਜੈਸੀ ਕਲਮ ਵੁੜੀ ਹੈ ਮਸਤਕਿ ਤੈਸੀ ਜੀਅੜੇ ਪਾਸਿ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ॥ *Ibid.*, pp. 74-75.

115 ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪॥ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਪਾਇਆ ਉਦਰ ਮੰਝਾਰਿ॥
ਹਰਿ ਧਿਆਵੈ ਹਰਿ ਉਚਰੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਰਿ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇ ਆਰਾਧੇ ਵਿਚਿ ਅਗਨੀ ਹਰਿ ਜਪਿ ਜੀਵਿਆ॥
ਬਾਹਰਿ ਜਨਮੁ ਭਇਆ ਮੁਖਿ ਲਾਗਾ ਸਰਸੇ ਪਿਤਾ ਮਾਤ ਥੀਵਿਆ॥
ਜਿਸ ਕੀ ਵਸਤੁ ਤਿਸੁ ਚੇਤਹੁ ਪ੍ਰਾਣੀ ਕਰਿ ਹਿਰਦੈ ਗੁਰਮੁਖਿ ਬੀਚਾਰਿ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਹਰਿ ਜਪੀਐ ਕਿਰਪਾ ਧਾਰਿ॥ *Ibid.*, p. 76.

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Sri Rag, Fifth Guru.
In the first watch of the night, O, my merchant friend! God placed the soul in the belly.
In ten months it was made a human being and was given appointed time to practice virtuous deeds.
He was allowed respite to do meritorious deeds, as was the primal writ for him.
The mother, father, brother, son and wife, amongst them the Lord united him.
God Himself causes mortal to do evil deeds and good ones.
In the power of this being lies nothing.
Says Nanak, in the first watch, O' mortal! God cast him in the belly.[116]

Countless are Thine meditations and countless (those who meditate on Thee with) love.
Countless are (Thine) worships and countless they who practice penance.
Countless are the scriptures and extempore recites of Vedas. Countless are the yogis, in mind, who remain detatched (from the world).
Countless are the votaries who reflect over (the Lord's) excellences and theology.
Countless are the men of piety and countless the men of bounty.
Countless are the warriors who eat with their mouth steel (bear on their face the brunt).
Countless are the silent sages who centre their love and attention on the Lord.[117]
Many millions are His worshippers.
Many millions are the performers of religious and worldly deeds.

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116 ਸਿਰੀਰਾਗੁ ਮਹਲਾ ਪ॥ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਧਰਿ ਪਾਇਤਾ ਉਦਰੈ ਮਾਹਿ॥
ਦਸੀ ਮਾਸੀ ਮਾਨਸੁ ਕੀਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕਰਿ ਮੁਹਲਤਿ ਕਰਮ ਕਮਾਹਿ॥
ਮੁਹਲਤਿ ਕਰਿ ਦੀਨੀ ਕਰਮ ਕਮਾਣੇ ਜੈਸਾ ਲਿਖਤੁ ਧੁਰਿ ਪਾਇਆ॥
ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਤਿਨ ਭੀਤਰਿ ਪ੍ਰਭੂ ਸੰਜੋਇਆ॥
ਕਰਮ ਸੁਕਰਮ ਕਰਾਏ ਆਪੇ ਇਸੁ ਜੰਤੈ ਵਸਿ ਕਿਛੁ ਨਾਹਿ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਧਰਿ ਪਾਇਤਾ ਉਦਰੈ ਮਾਹਿ॥ *Ibid.*, p. 77.

117 ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ॥
ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ॥
ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ॥
ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ॥
ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ॥
ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ॥
ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ॥
ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ॥ *Ibid.*, pp. 3-4.

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Many millions have become dwellers at places of pilgrimage.
Many millions wander as anchorets in the forest.
Many millions are the listeners of Vedas.
Many millions become penitents.
Many millions enshrine Lord's meditation in their heart.
Many million poets deliberate over the Lord through poetry.
Many millions meditate on His ever new names.
Even then, O Nanak, they find not the Creator's limit.[118]

Sahaj Parnali is based upon the well-known principle of interpretation of Scripture by means of Scripture itself. As per the principles mentioned above, the Scripture is regarded as a self-interpreting text, which is based on the ordinary philological principle it includes that what is explained in one place can be used to clarify what is obscure in another. It would mean to apply to the text the words of the text itself, means using one verse as commentary upon another. Similarly, Luther's formulation of the great reform principle of *Sola Scriptura* was based on the following assertion: 'Scripture is in itself the most certain, most easily understood and most explained, as its own interpreter.'[119] In the same vein, one can cite the Quranic principle of interpretation that 'the meaning of the Quran is understood through the

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118 ਕਈ ਕੋਟਿ ਹੋਏ ਪੂਜਾਰੀ॥
ਕਈ ਕੋਟਿ ਆਚਾਰ ਬਿਉਹਾਰੀ॥
ਕਈ ਕੋਟਿ ਭਏ ਤੀਰਥ ਵਾਸੀ॥
ਕਈ ਕੋਟਿ ਬਨ ਭ੍ਰਮਹਿ ਉਦਾਸੀ॥
ਕਈ ਕੋਟਿ ਬੇਦ ਕੇ ਸ੍ਰੋਤੇ॥
ਕਈ ਕੋਟਿ ਤਪੀਸੁਰ ਹੋਤੇ॥
ਕਈ ਕੋਟਿ ਆਤਮ ਧਿਆਨੁ ਧਾਰਹਿ॥
ਕਈ ਕੋਟਿ ਕਬਿ ਕਾਬਿ ਬੀਚਾਰਹਿ॥
ਕਈ ਕੋਟਿ ਨਵਤਨ ਨਾਮ ਧਿਆਵਹਿ॥
ਨਾਨਕ ਕਰਤੇ ਕਾ ਅੰਤੁ ਨ ਪਾਵਹਿ॥ *Ibid.*, p. 275.

119 Gerald L. Burns, *Hermeneutics of Ancient and Modern*, Yale University Press, New Haven, 1992, p. 146.

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Quran itself.'[120] There, are thus, striking parallels between the Western and the Indian discussions about the interpretation of a Scripture by means of Scripture.

There is a great tradition of interpretation, which is continuously going on within Guru Granth Sahib. Guru Granth Sahib is like a unit, whose every word lends strength to the next single word. The process of illuminating shows the Divine enlightenment in the Guru Granth Sahib. Taran Singh says that the Sahaj Parnali is the highest mode of interpretation. The explanation of the Sahaj Parnali includes irrefutable feature in its possession. Mostly, the medium of this mode of interpretation is in poetic form. Although, the poetic form of a Scripture is unique in its nature but sometimes it creates major problems in its understanding as well as in explanation. In the end, he declares that except Sahaj Parnali, there is none other authentic interpretation in this context.[121]

Bhai Parnali (School)

The initiator of the second important tradition of interpretation of Gurbani is Bhai Gurdas, a nephew of third Guru, Amar Das. The authenticity of the work of Bhai Gurdas is even accepted by the fifth Guru, Arjan Dev by honouring it as the 'key to Guru Granth Sahib'. And

120 Taran Singh, *op. cit.*, p. 24.
121 *Ibid,* pp. 23-26.

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for this reason his typical approach of interpretation is known as Bhai Parnali. The compositions of Bhai Gurdas can be classified as under:

Sanskrit Slokas: As per Bhai Santokh Singh's *Gur Partap Suraj Granth*, these are six in numbers. The word Vaheguru as the name of Akal Purakh finds symbolic references from Puranic texts; like V for Vishnu, H for Hari, G for Govind and R for Ram. This denotes to the all pervasiveness for the Divine Reality through the ages and names used for God.

> *In Satyug Visnu in the form of Vasudev is said to have incarnated and (V) of Vahiguru reminds of Visnu. The true Guru of dvapar is said to be Harikrsna and (h) of Vahiguru reminds of Hari. In the treat was Ram and (r) of Vahiguru tells that remembering Ram will produce joy and happiness. In kaliyug, Gobind is in the form of Nanak and (g) of Vahiguru gets Gobind recited. The recitation of all the four ages subsume in Panchayan i.e. in the soul of the common man. When joining four letters Vahiguru is remembered, the jiv merges again in its origin.*[122]

Kabitt-Swayye: Kabitt-Swayye is another type of composition, which was written in Braj language.[123]

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122 ਸਤਿਜੁਗਿ ਸਤਿਗੁਰ ਵਾਸਦੇਵ ਵਵਾ ਵਿਸਨਾ ਨਾਮੁ ਜਪਾਵੈ।
ਦੁਆਪੁਰਿ ਸਤਿਗੁਰ ਹਰੀ ਕ੍ਰਿਸ਼ਨ ਹਾਹਾ ਹਰਿਹਰਿਨਾਮੁ ਜਪਾਵੈ।
ਤੇਤੇ ਸਤਿਗੁਰ ਰਾਮ ਜੀ ਰਾਰਾ ਰਾਮ ਜਪੇ ਸੁਖੁ ਪਾਵੈ।
ਕਲਿਜੁਗਿ ਨਾਨਕ ਗੁਰ ਗੋਬਿੰਦ ਗਗਾ ਗੋਬਿੰਦ ਨਾਮੁ ਅਲਾਵੈ।
ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣ ਵਿਚਿ ਜਾਇ ਸਮਾਵੈ।
ਚਾਰੋ ਅਛਰ ਇਕੁ ਕਰਿ ਵਾਹਿਗੁਰੂ ਜਪੁ ਮੰਤ੍ਰ ਜਪਾਵੈ।
ਜਹਾ ਤੇ ਉਪਜਿਆ ਫਿਰਿ ਤਹਾ ਸਮਾਵੈ॥੪੯॥੧॥ *Varan Bhai Gurdas Ji*, Vaar 1, Pauri 49, Shiromani Gurdwara Parbandhak Committee, Amritsar, 1964, p. 25; Jodh Singh, *Varan Bhai Gurdas: Text Transliteration and Translation,* Vol. I, Vision and Venture, New Delhi, 1998, p. 79.

123 ਸ਼ਬਦ ਸੁਰਤਿ ਆਪਾ ਖੋਇ ਗੁਰਦਾਸ ਹੋਇ, ਬਾਲ ਬੁਧਿ ਸੁਧਿ ਨ ਕਰੱਤ ਮੋਹ ਦ੍ਰੋਹ ਕੀ। ਸ੍ਰਵਨੋਸਤਤਿ ਨਿੰਦਾ ਸਮ ਤੁਲ ਸ੍ਰਤਿ ਲਿਵ, ਲੋਚਨ ਧਿਆਨ ਲਿਵ ਕੰਚਨ ਔ ਲੋਹ ਕੀ। ਨਾਸਕਾ ਸੁਗੰਧਿ ਬਿਰਗੰਧ ਸਮਸਰਿ ਤਾਕੈਮ ਜਿਹਬਾ ਸਮਾਨ ਬਿਖ ਅੰਮ੍ਰਿਤ ਨ ਬੋਹ ਕੀ। ਕਰ ਚਰ ਕਰਮ ਅਕਰਮ ਅਪੱਥ ਪਥ, ਕਿਰਤਿ ਬਿਰਤਿ ਸਮ ਉਕਤਿ ਨ ਦ੍ਰੋਹ ਕੀ॥੭੩॥੧੨੩॥ Bishan Singh Giani, *Kabitt Swayye Steek Bhai Gurdas Ji,* Wazir Hind Press, Amritsar, 1946, p. 74.

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Vars: The Vars are the most favourable compositions of Bhai Gurdas. The Shiromani Gurdwara Parbandhak Committee, Amritsar published these Vars which are 40 in numbers and for the 41st Var, an extra footnote is given.[124]

Significant Features of Exegetical Works of Bhai Gurdas

Interpretation in Poetic Form: There is no doubt that the interpretation in poetic form is not a suitable method for the explanation but Bhai Gurdas made his exegetical work smoother and easiest in its form by using the different modes of poetry like descriptive analysis, phrases, verses, symbolic languages, comparative approaches, etc. In fact, the usage of these modes of interpretation proves his immense knowledge in interpretation. It is pertinent to note that the compositions made by Bhai Gurdas were not in musical measures (Ragas). The whole compositions are in accordance with the prosodic form of the folk poetry.

The compositions of Guru Granth Sahib are mystic in its nature; Bhai Gurdas used descriptive, analytical as well as comparative methods for interpreting the Gurbani. He emphasized his exegetical work is more practical and clear with the use of symbols. Rather than the

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124 'ਰਾਮਕਲੀ ਵਾਰ ਪਾਤਸ਼ਾਹੀਦਸਵੇਂ ਕੀ ੧੦। ਬੋਲਣਾ ਗੁਰਦਾਸ ਭਲੇ ਕਾ'। ਇਕ ਪੁਰਾਣੀ ਹਥ ਲਿਖਤ ਪੋਥੀ ਵਿਚ ੪੦ ਵਾਰਾਂ ਦੇ ਆਰੰਭ ਵਿਚ 'ਭਾਈ ਗੁਰਦਾਸ ਭਲੇ ਕਾ ਬੋਲਣਾ' ਅਤੇ ੪੧ਵੀਂ ਵਾਰ ਦੇ ਆਰੰਭ ਵਿਚ 'ਬੋਲਣਾ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਦਾ' ਲਿਖਿਆ ਮਿਲਦਾ ਹੈ। ਪਰ ਉਹਨਾਂ ਲਿਖਤਾਂ ਦੇ ਅੰਤ ਦੇ ਇਸ ਦੋਹਰੇ ਤੋਂ ਹੀ ਪ੍ਰਗਪ ਹੋ ਜਾਂਦਾ ਹੈ ਕਿ ਇਹ ਰਚਨਾ ਪ੍ਰਥਮ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਦੀ ਨਹੀਂ, ਸਗੋਂ ਕਵੀ ਭਾਈ ਗੁਰਦਾਸ ਸਿੰਘ ਜੀ ਦੀ ਹੈ। ਯਥਾ— ਗੁਰਦਾਸ ਸਿੰਘ ਪੂਰਨ ਕੀਓ ਸ੍ਰੀ ਮੁਖ ਗ੍ਰੰਥ ਪ੍ਰਮਾਣ। ਸੋ ਪਾਠਕਾਂ ਦੀ ਸੇਵਾ ਵਿਖੇ ਬੇਨਤੀ ਹੈ ਕਿ ਉਹ ਪਾਠ ਕਰਦੇ ਹੋਏ ਇਸ ਭੇਦ ਨੂੰ ਜ਼ਰੂਰ ਸਾਹਮਣੇ ਰੱਖਣ ਕਿ ੪੧ਵੀਂ ਵਾਰ ਪ੍ਰਥਮ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਦੀ ਨਹੀਂ, ਜਿਨ੍ਹਾਂ ਦੀ ਰਚਨਾ ਨੂੰ ਪੰਚਮ ਪਾਤਿਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਨੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਕੁੰਜੀ ਹੋਣ ਦਾ ਵਰ ਦਿੱਤਾ ਹੈ। *Varan Bhai Gurdas Ji*, p.iii.

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excessive description of concepts, he used examples in the context of Sikh tradition for the explanation of particular concepts. And by exemplifying the concepts, he made not only his approach more practical but near to the academic.[125] For example his description of word Waheguru is a marvellous model of his exegetical talent.

> *The formless Lord has been beholden in the form of the light (in Guru Nanak and other Gurus). The Gurus recited Word-Guru as Vahiguru who is beyond the Vedas and the Katebas (the semitic scriptures). Therefore all the four varnas and all four semitic religions have sought the shelter of the lotus feet of the Guru. When the Gurus in the form of philosophier's stone touched them, that alloy of eight metal changed into one metal (gold in the form of Sikhism). The Gurus giving them place at their feet removed their incurable malady of ego. For gurmukhs they cleared the highway of Gos's will. The perfect (Guru) made the perfect arrangements.*[126]

Unity in Interpretation and Formulation: This is another significant feature of Bhai Gurdas's compositions. Bhai Gurdas not only interpreted Gurbani but also made an influential interpretation of Gurmat ideology. The conjugation is another feature of his mode of interpretation and this feature made his compositions effectual in itself. Perhaps, this was the primary reason in those times that Bhai Mani Singh had to interpret the

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125 Darshan Singh, *Bhai Gurdas: Sikhi De Pahle Viakhyiakar*, Punjabi University, Patiala, 1986, p. 122.

126 ਨਿਰੰਕਾਰ ਆਕਾਰੁ ਕਰਿ ਜੋਤਿ ਸਰੂਪ ਅਨੂਪ ਦਿਖਾਇਆ।
ਬੇਦ ਕਤੇਬ ਅਗੋਚਰਾ ਵਾਹਿਗੁਰੂ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ।
ਚਾਰਿ ਵਰਨ ਚਾਰ ਮਜਹਬਾ ਚਰਣ ਕਵਲਸਰਣਾਗਤਿ ਆਇਆ।
ਪਾਰਸ ਪਰਸਿ ਅਪਰਸ ਜਗਿ ਅਸਟਧਾਤੁ ਇਕਧਾਤੁ ਕਰਾਇਆ।
ਪੈਰੀ ਪਾਇ ਨਿਵਾਇਕੈ ਹਉਮੈ ਰੋਗੁ ਅਸਾਧੁ ਮਿਟਾਇਆ।
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹੁ ਚਲਾਇਆ।
ਪੂਰੈ ਪੂਰਾ ਥਾਟੁ ਬਣਾਇਆ ॥੧੭॥ *Varan Bhai Gurdas Ji*, Var 12, Pauri 17, p. 137; Jodh Singh, *op. cit.,* p. 318.

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compositions of Bhai Gurdas. He exemplified the ideology of Sikh Gurus with number of illustrations. The use of Pauri or Kabitt makes his compositions more beautiful. The summary of the whole composition can be seen in the last lines of Pauris or Kabitts.[127] The following example presents a specimen of his illustrative sense:

> *The Lord resembles to an instrumentalist who holding the instrument in his hand plays all the different measures on it. Listening to the tunes played he remains immersed in them and eulogises the Supreme. Merging his consciousness in the Word he becomes elated and makes others also delighted. Lord is the speaker as well as the listener immersed in super consciousness. Himself all bliss He permeated one and all. This mystery that the Lord is omnipresent, is only understood by a gurmukh, the Guru-oriented one.*[128]

Creative Interpretation: It can be realised from the above discussion that the exegetical work made by Bhai Gurdas has a creative power. He has the same ideology behind his compositions as followed by the Sikh Gurus but he tried to sprout a new soul in his compositions. This unique feature of his exegetical work speaks about his creative power of interpretation and deep conviction of his faith.

> *The formless Lord assuming the form of ekankar created myriad names and forms out of Oankar. In His each trichome He has kept the expanse of crores*

127 Darshan Singh, *op. cit.*, p. 123.

128 ਜਿਉ ਜੰਤ੍ਰੀ ਹਥਿ ਜੰਤ੍ਰ ਲੈ ਸਭਿ ਰਾਗ ਵਜਾਏ।
ਆਪੇ ਸੁਣਿ ਸੁਣਿ ਮਗਨੁ ਹੋਇ ਆਪੇ ਗੁਣ ਗਾਏ।
ਸਬਦਿ ਸੁਰਤਿ ਲਿਵ ਲੀਣੁ ਹੋਇ ਆਪਿ ਰੀਝਿ ਰੀਝਾਏ।
ਕਥਤਾ ਬਕਤਾ ਆਪਿ ਹੈ ਸੁਰਤਾ ਲਿਵ ਲਾਏ।
ਆਪੇ ਆਪਿ ਵਿਸਮਾਦੁ ਹੋਇ ਸਰਬੰਗਿ ਸਮਾਏ ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਪਤੀਆਏ॥ *Varan Bhai Gurdas Ji*, Var 2, Pauri 2, P. 26; Jodh Singh, *op. cit.*, p. 81.

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of universes. None knows far how many yugs, ages, there was imperceptible and impenetrable mist. For many ages continued the activities of many an incarnation (of God). The same God, for the sake of his love for the devotees, has appeared in Kalijug (in the form of Guru). Being like warp and weft and the lover and the beloved one He, controlled by the holy congregation, resides there in. Only gurmukh possesses the knowledge of that creator Lord.[129]

Systematic Interpretation: The exegetical work of Bhai Gurdas cannot be called a systematic theology but it can be said a systematic interpretation in itself. The first Var of Bhai Gurdas carries a number of examples proving his interpretation to be systematic. In it, he made an exact interpretation from the times of Guru Nanak to sixth Guru Hargobind.

Comparative Interpretation: In his exegetical works, Bhai Gurdas has a detailed discussion on various concepts of Guru Granth Sahib. He suggests the guidelines for a Gurmukh that how he should spend his livelihood. He also makes the reference of other religions in this regard. This significant feature of his compositions is unique in itself and distinguishes him from all other contemporaries of his time.

Description of Sikh History: Bhai Gurdas, in his compositions, quite frequently describes the Sikh history. He also gives examples from the

129 ਨਿਰੰਕਾਰੁ ਏਕੰਕਾਰੁ ਹੋਇ ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਅਪਾਰਾ।
ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਕਰਿ ਬ੍ਰਹਮੰਡ ਕਰੋੜਿ ਪਸਾਰਾ।
ਕੇਤੜਿਆ ਜੁਗ ਵਰਤਿਆ ਅਗਮ ਅਗੋਚਰੁ ਧੁੰਧੂਕਾਰਾ।
ਕੇਤੜਿਆ ਜੁਗ ਵਰਤਿਆ ਕਰਿ ਕਰਿ ਕੇਤੜਿਆ ਅਵਤਾਰਾ।
ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਆਇਆ ਕਲੀ ਕਾਲ ਪਰਗਟ ਪਾਹਰਾ।
ਸਾਧ ਸੰਗਤਿ ਵਸਗਤਿ ਹੋਆ ਓਤਿ ਪੋਤਿ ਕਰਿ ਪਿਰਮ ਪਿਆਰਾ।
ਗੁਰਮੁਖਿ ਸੁਝੈ ਸਿਰਜਣਹਾਰਾ ॥ *Ibid.*, Var 29, Pauri 19, p. 324-25; Jodh Singh, *op. cit.,* Vol. II, p. 206.

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life of Sikh Gurus, wherever necessary. This description shows his deep attachment and respect towards the Sikh Gurus.

> *The first five Gurus held the hands of the people and the sixth Guru Hargobind is incomparable God-Guru. He is the king of spirituality as well as temporality and is in fact irremovable emperor of all the kings. Assimilating the unbearable knowledge of the earlier five cups (Gurus) in the inner core of his mind he remains merry and wise mediator for humanity. In spite of the six philosophies spread around, he reaching the turiya (highest stage of meditation) has attained the supreme reality. He has strung all the six philosophies and their sects in the strung of one philosophy. He has churned the essence of the lives of celebate ascetics, the followers of truth, contended people, the siddhs and naths (yogis) and the (so called) incarnations of God. All the eleven Rudrs remain in the ocean but those (divers) who seek life in death get the invaluable jewels. All the twelve zodiac signs of sun, sixteen phases of moon and numerous constellations have provided a beautiful swing for him. This Guru is omniscient yet he possesses a childlike innocence.*[130]

Udasi Parnali (School)

The Udasi, an ascetical sect of the Sikhs was founded by Baba Sri Chand, the elder son of Guru Nanak. The word 'Udasi' has its origin in the Sanskrit word 'Udasin', which means one who is indifferent

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130 ਦਸਤਗੀਰ ਹੁਇ ਪੰਜ ਪੀਰ ਹਰਿ ਗੁਰੁ ਹਰਿ ਗੋਬਿੰਦ ਅਤੋਲਾ।
ਦੀਨ ਦੁਨੀ ਦਾ ਪਾਤਸਾਹ ਪਾਤਸਾਹਾਂ ਪਾਤਿਸਾਹ ਅਡੋਲਾ।
ਪੰਜ ਪਿਆਲੇ ਅਜੁਰ ਜਰਿ ਹੁਇ ਮਸਤਾਨ ਸੁਜਾਣ ਵਿਚੋਲਾ।
ਤੁਰੀਆ ਚੜ੍ਹਿ ਜਿਣਿ ਪਰਮਤਤੁ ਛਿਅ ਵਰਤਾਰੇ ਕੋਲੋ ਕੋਲਾ।
ਛਿਅ ਦਰਸਨ ਛਿਅ ਪੀੜ੍ਹੀਆਂ ਇਕਸੁ ਦਰਸਨੁ ਅੰਦਰਿ ਗੋਲਾ।
ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆ ਸਿਧ ਨਾਥ ਅਵਤਾਰ ਵਿਰੋਲਾ।
ਗਿਆਰਹ ਰੁਦ੍ ਸਮੁੰਦ੍ ਵਿਚਿ ਮਰਿ ਜੀਵੇ ਤਿਸੁ ਰਤਨ ਅਮੋਲਾ।
ਬਾਰਹ ਸੋਲਾ ਮੇਲ ਕਰਿ ਵੀਹ ਇਕੀਹ ਚੜ੍ਹਾਉ ਹਿੰਡੋਲਾ।
ਅੰਤਰਜਾਮੀ ਬਾਲਾ ਭੋਲਾ॥੩॥ *Ibid.*, Var 39, Pauri 3, p. 414; Jodh Singh, *op. cit.,* Vol. II, p. 409.

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to or disregardful of worldly attachments or a mendicant. In the Sikh tradition, the term 'Udasi' has also been used for each of the four preaching tours of Guru Nanak. So, in this sense, the term means a prolonged absence from home. The Mantra, the sacred composition, attributed to the Udasi saint, Balu Hasna, records that Baba Sri Chand received enlightenment from his father, Guru Nanak and after the passing away of him, Baba Sri Chand latter started his own sect named Udasi sect.

Baba Sri Chand was a devoted Sikh as a saintly person. His object in establishing the order of the Udasi was to propagate the mission of his father, Guru Nanak. There was never a conflict between Baba Sri Chand and the successors of Guru Nanak. They rather lived amicably. These Udasi Sadhus set up new hearths, i.e., Dhuan each at his seat and thus came into existence the four Dhuans or hearths, which later on became the active centres of Udasi preaching. It is pertinent to note that each hearth came to be known after the name of its principal preacher. The Udasi hearths popularized the teachings of Guru Nanak not only in Punjab but also all over the country.

Compositions of Baba Sri Chand: Baba Sri Chand preached Gurbani throughout his life and worked for the spread of Sikhism but his preachings remained oral and we do not find any written record of his Gurbani interpretations. However, some of his writings which were written in praise of Guru Nanak are extant even today. These are as follows:

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Arta: During the tours of Guru Nanak once Baba Sri Chand saw him on meditation. With respect, love and devotion he composed the hymn called Arta, in praise of his father Guru Nanak.[131]

Guru Nanak Sahansarnama: It is said that a lengthy collection of Slokas composed by Baba Sri Chand. It includes the writings of one hundred and twenty-five Slokas. The Guru Nanak Sahansarnama is a well-known composition of Baba Sri Chand written in the praise of Guru Nanak. It is noteworthy that Baba Sri Chand used one thousand adjectives in his composition.[132] He gave a copy of Gur Gayatri Mantra and Guru Nanak Sahansarnama to Mehar Chand, Guru Nanak's grandson towards the end of his life and asked him to recite the Pothi daily and paid due respect to Guru Nanak.[133]

Gur Gayatri Mantra: This is another composition composed by Baba Sri Chand in Sahaskriti language. In this Mantra, the names and adjectives of God written by Guru Nanak in the Mul Mantra have been saluted again and again.[134]

Compositions of Anandghan: Anandghan was an Udasi Sadhu known for his commentaries. He wrote on some of the Sikh scriptural texts. Not much biographical detail is available about him, but references in his

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131 Ishar Singh Nara, *Itihas Baba Sri Chand Ate Udasin Sampardai*, Delhi Gate Bazar, Delhi, 1959, pp. 120-122.
132 *Ibid.*, pp. 441-451.
133 *Ibid.*, p. 436.
134 *Ibid.*, pp. 437-39.

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own works indicate that he was a disciple of Baba Ram Dayal, an Udasi ascetic. Also that he was born in the family of Guru Nanak, tenth descent from him. Since his first commentary on the Japuji, was completed in 1852 Bk/AD 1795, it may be presumed that he was born around the middle of the eighteenth century. He spent the early years of his life at Dera Baba Nanak, where he was believed to be born. From there he went to Kanshi or Kashi, Varanasi where he studied Sanskrit and discussed Scriptures with the scholars of that time. In fact, these discussions inspired him to write exegesis of Gurbani.[135] He had written the exegesis of six compositions of Gurbani, i.e. Japuji, Aarti, Onkar, Asa ki Var, Siddha Gosti, and Anand.[136] According to Max Arthur Macauliffe, Anandghan had also written the life of Guru Nanak and it contains an apotheosis of Baba Sri Chand and states that he was an incarnation of God, and the only true successor of Guru Nanak.[137]

There is a controversy about the dates in which Anandghan wrote the different exegeses. Rattan Singh Jaggi taking clue from the

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135 Taran Singh, *op. cit.*, p. 93; Harbans Singh (Editor-in-Chief), *The Encyclopaedia of Sikhism,* Punjabi University, Patiala, 1997, pp.119-120.

136 'Of his works, a manuscript containing commentaries on Japuji, Aarti, Siddha Gosti and Anand is preserved in the Punjab State Archives, Patiala, under no. M/691. The manuscript is divided into two parts—the first comprising 228 folios contains commentaries on Japu and Aarti and the second comprising 112 folios contains commentaries on Siddha Gosti and Anand. Another manuscript copy of these four Tikas is also available in the Languages Department Punjab, Patiala. These four commentaries were, according to internal evidence, written at Kashi between 1795 A.D. and 1802 A.D. Anandghan's Tika or commentary on Asa ki Var, references to which occur in his commentaries on Siddha Gosti (1857 Bk/AD 1800) and Anand (1859 Bk/AD 1802), was held at the Dr. Balbir Singh Sahitiya Kendra at Dehradun, and has recently been published (1990) by Punjabi University, Patiala. The only known manuscript copy of his sixth commentary Onkar was available at the Sikh Reference Library, Amritsar, until the collection perished in the army attack on Golden Temple premises in 1984.' *Ibid.*, p. 120.

137 M. A. Macauliffe, *The Sikh Religion,* Vol. I, S. Chand & Company Ltd., New Delhi, 1985, p. ixxx.

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couplets written towards the end of each exegesis by Anandghan himself has given the dates, which are as follows:

Name of Composition	**Year**
Japuji	Samvat 1852/ 1795 A.D.
Aarti	Samvat 1853/ 1796 A.D.
Onkar	Samvat 1854/ 1797 A.D.
Asa ki Var	Samvat 1854-1856/1797-1800 A.D.
Siddha Gosti	Samvat 1857/ 1800 A.D.
Anand	Samvat 1859/ 1802 A.D.[138]

According to Taran Singh, the date of completing the exegetical work by Anandghan is as 1825 A.D.[139] Govindnath Rajguru writes in his work that Anandghan finished the writing of exegetical literature in 1750 A.D. He provides the details as follows:

Aarti	Samvat 1853
Japuji	Samvat 1854
Anand	Samvat 1857
Siddha Gosti	Samvat 1859

Thus, he has given two dates of Anandghan's completing his work of exegesis which is 1750 A.D. and 1802 A.D.[140] Anandghan was a great scholar of Advaita Vedanta and well versed in Puranic literature. He made exegesis of Gurbani under the influence of Advaita philosophy. He frequently used the texts of Agamas and the Tantras to support his

138 Rattan Singh Jaggi (ed.), *Gurbani Tike: Anandghan,* Bhasha Vibhag Panjab, Patiala, 1970, pp. 10-11.
139 Taran Singh, *op. cit.*, p. 93.
140 Govindnath Rajguru, *Gurmukhi Lipi Mein Hindi Gaddaya,* Rajkamal Prakashan, Delhi, 1969, p. 141.

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viewpoint. Rattan Singh Jaggi gives a list of forty-five Scriptures for which Anandghan gave references in the course of exegetising for Gurbani compositions.[141] Mostly, he used the examples from the Hindu Scriptures like Puranas, Upanishads, Gita, etc. In his ideology, he stressed upon the point that the Gurbani and the Vedas are not different from each other, they are ideologically similar. He used Sadh-Bhasha and mostly adopted oral style of exegesis in which dialogue, question-raising forms, etc., was used to make clear the meanings of difficult words. He gave a new idea that Japuji concludes at the twenty-fifth stanza and the remaining portion is its summary.[142]

Basic Principles of Anandghan's Ideology

Nature of God: God is above the three Gunas, i.e., Sattava, Rajas and Tamas. He has no form, shape and colour. God is truth and His Divine Name is also truth. Anandghan says that all the other worldly names are false but the only Name of Divine Lord is true. The recitation of any of His Names and His various incarnations are helpful in the attainment of emancipation.[143]

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141 "ਆਨੰਦਘਨ ਦੇ ਟੀਕਿਆਂ ਤੋਂ ਉਨ੍ਹਾਂ ਦੇ ਵਿਆਪਕ ਅਧਿਐਨ ਦਾ ਪਤਾ ਅਵੱਸ਼ ਚਲ ਜਾਂਦਾ ਹੈ। ਉਹ ਅਦ੍ਵੈਤ ਸਿਧਾਂਤਾਂ ਦੇ ਗੰਭੀਰ ਵਿਦਵਾਨ ਸਨ। ਪੌਰਾਣਿਕ ਸਾਹਿਤ ਦੀ ਬੜੀ ਗਹਿਰਾਈ ਤਕ ਉਹ ਉਤਰੇ ਹਨ। ਆਗਮਾਂ ਅਤੇ ਤੰਤ੍ਰਾਂ ਤੋਂ ਉਨ੍ਹਾਂ ਨੇ ਪੁਸ਼ਟੀ ਲਈ ਅਨੇਕ ਪ੍ਰਕਾਰ ਦੇ ਪ੍ਰਮਾਣ ਪ੍ਰਸਤੁਤ ਕੀਤੇ ਹਨ। ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੇ ਇਨ੍ਹਾਂ ਚਾਰ ਟੀਕਿਆਂ ਵਿਚ ਘੱਟੋ-ਘੱਟ ੪੫ ਪੁਰਾਤਨ ਗ੍ਰੰਥਾਂ ਦੇ ਹਵਾਲੇ ਦਿੱਤੇ ਹਨ, ਇਨ੍ਹਾਂ ਦੇ ਨਾਂ ਇਸ ਪ੍ਰਕਾਰ ਹਨ- ਬ੍ਰਹਮ ਪੁਰਾਣ, ਭਾਗਵਤ ਪੁਰਾਣ, ਭਵਿਖ ਪੁਰਾਣ, ਨਾਰਦ ਪੁਰਾਣ, ਸੂਰਜ ਪੁਰਾਣ...ਆਦਿ"। Rattan Singh Jaggi, *op. cit.,* p. 13.

142 Taran Singh, *op. cit.,* p. 114.

143 Rattan Singh Jaggi, *op. cit.*, p. 105.

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Realization of God: According to Anandghan, there are three ways to realize God. The first way is the knowledge about the individual soul that internal soul is not different from the sacred soul. The second way is to feel God in every part of the world; in other words the omnipotence of God. The third and last way is the duty of desire-less actions. Means one should do his duty honestly and the rest part depends on God only. It is in the hands of God whether He gives the desired result or not.[144] Anandghan says that our materialistic desires and doubts regarding the Will of God are the primary hindrances in our way to God realization. He further says that after the realization of the Ultimate Reality all materialistic desires are destroyed and ultimately the man becomes altered with God.

Jiva and Brahmn: Regarding the relation of Jiva with Brahmn, Anandghan had adopted the theory of Advaita Vedanta. He says Brahmn is Satt, Chitt, and Anand is Nirguna and Sarguna also. He is one, Satnam, Karta-Purakh, Nirbhao, Nirvair, Akal Muratt, Ajuni, Sayi Bhang. But on the other hand the reality of Jiva is not true as far as its originality is concerned. In this illusion of ignorance, the Guru played an important role. In fact, the Guru is the only medium by which one can enlighten his path of life.[145]

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144 *Ibid.*, pp. 113-122.
145 Taran Singh, *op. cit.*, p. 103.

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Guru and Gurbani: According to Anandghan Veda is the Eternal Sabad and the Gurbani is also Eternal form of Sabad. The Vedas are the true utterances of God Himself but Sabad is not our Guru. In fact, at various places Anandghan stressed that without the Guru the attempt to understand the Sabad is a cardinal sin. This is the main reason that is why Anandghan emphasized the need of human Guru.[146]

Law of Karma: Anandghan's law of Karma says that we are rewarded for our good deeds and punished for our evil deeds. Our present deeds decide our future events, whatever we do is because of our past actions. Only our good deeds and desire-less actions can attain us the path of salvation.[147]

Will of God: Will of God, Hukam, is identified with the wisdom and Word of God. The Will of God is in fact the Divine Law which regulates the destiny of the whole creation and the created beings and is also responsible for their very existence.[148]

To sum up, it can be said that the technique of Anandghan's writing commentary is like a symposium in itself. Wherever an important point has to be explained, he follows the question-answer format. He was well conversant with the tools of exposition, and writes with conviction. The commentary on Japuji made by Anandghan is considered to be his

146 *Ibid.*, p. 105.
147 *Ibid.,* p. 107.
148 *Ibid.*, p. 109.

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masterpiece and a representation work of the Udasi School. His exegetical works reveal his vast learning and knowledge and he owns an important place in the history of Sikh exegetical literature.

Nirmala Parnali (School)

The word 'Nirmala' is derived from the Sanskrit term 'Nirmal', which means spotless, unsullied, pure, bright, etc.[149]; and the term 'Nirmala' is the name of a sect of Sikhs, primarily engaged in religious study and preaching. The members of the sect called Nirmala Sikhs or simply Nirmalas.[150] According to Kahan Singh Nabha, 'Guru Gobind Singh, the tenth master, sent five Sikhs named, Ram Singh, Karam Singh, Ganda Singh, Vir Singh and Sobha Singh, to Kashi (Varanasi), in the dress of a celibacy for the study of Sanskrit. These five are known to be Nirmalas in the Sikh history.'[151]

Giani Gian Singh discussed in the 'Nirmal Panth Pradeepka' that the disciples of Guru Nanak who had led the lives of householders, following his teachings, were known as Sikhs or Gurmukh; and on the other side those who discarded the householder's life and remained detached from the worldly affairs, were called Nirmalas. Giani Gian Singh further says that when the tenth Guru, originated the Khalsa Panth, the three groups of people were originated under the influence of predominant Gunas, i.e. Rajas, Tamas and Sattava.

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149 Kahan Singh Nabha, *Gursabadrattnakar Mahan Kosh*, Patiala Darbar, Patiala, 1930, p. 712.
150 Harbans Singh, *op. cit.*, p. 236.
151 Kahan Singh Nabha, *op. cit.*

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(a) Those Sikhs in whom Sattava Gunas predominated were called Nirmalas;

(b) Those Sikhs in whom Rajas Gunas predominated were householders; and

(c) Those in whom Tamas Gunas predominated became Nihangs.[152]

According to Mahant Ganesha Singh, majority of the scholars quote those lines where the term 'Nirmala' or 'Nirmal' occurs in the Guru Granth Sahib as well as in the compositions of Bhai Gurdas, Gurbilas Patshahi Chevai, Janam Sakhis, Suraj Parkash, Guru Panth Parkash, Sarbhloh Parkash, etc. Some examples of these verses are as follows:

> *Day and night keep thou me fresh and immaculate and allow me not ever to be soiled with sins.*[153]
>
> *Tinctural with Lord's love in the saints guild, O Nanak, he becomes pure.*[154]
>
> *Stainless are they, who are imbued with God's Name.*
> *I am ever a sacrifice unto them.*[155]

Important Features of Exegetical Works of Nirmalas

Style of Interpretation in Question-Answer Format: This style of interpretation was used by the Udasi sect of the Sikhs. The Nirmalas also followed the same style of interpretation. In fact, at the end of their interpretation, they themselves raised questions and in order to remove

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152 Giani Gian Singh, *Nirmal Panth Pradeepika,* Sialkot, 1892, pp. 7-10.
153 ਅਹਿਨਿਸਿ ਨਵਤਨ ਨਿਰਮਲਾ ਮੈਲਾ ਕਬਹੂੰ ਨ ਹੋਇ॥ *Guru Granth* Sahib, p. 790.
154 ਸਾਧਸੰਗਿ ਹੋਇ ਨਿਰਮਲਾ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਰੰਗਿ॥ *Ibid.*, p. 297.
155 ਸਬਦਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਸੁ॥ *Ibid.*, p. 27.

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the doubts they gave answers to those questions. They narrated the Sakhis, sacred stories, and relevant passages in the interpretation of Gurbani.

Format of Polysemous Meanings: The usage of polysemous meanings in their interpretation is the common format followed by the Nirmalas. The Nirmalas preferred to give more than one meaning of the simple words as well as for the difficult words. The appliance of the polysemous meanings in their format of interpretation is considered to be the sign of erudition. The Nirmalas employed Sadh-Bhasha, the language of the saints, in their exegetical works.

Format of Vedantic Interpretation of Gurbani: Like the Udasis, the Nirmala scholars were equally inclined towards the Vedantic interpretation of Gurbani. They maintained that the Gurbani was essentially an expression of the Vedic teachings in the current vernacular language. As an example, Vedantic influence can be seen in the commentary of Japuji Sahib by Santokh Singh, an eminent scholar of Nirmalas. He frequently employed the Puranic myths and examples from the Vedas to make a point. The interpretation of Karta Purakh from the Mul Mantra can be seen for an example.

The scholars like Bhai Santokh Singh, Pandit Tara Singh Narotam, Bhai Dal Singh Giani, Giani Gian Singh, Pandit Gulab Singh, Sadhu Gurdit Singh, Sant Sampuran Singh and Sant Nirankar Singh, all

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were interpreting Gurbani from the perspective of Nirmalas in the late nineteenth and early twentieth century.[156] But in the present study considers the exegetical works of only two prominent scholar of Nirmalas, viz. Pandit Tara Singh Narotam and Bhai Santokh Singh.

Salient Features of Pandit Tara Singh Narotam's Exegetical Works

Pandit Tara Singh Narotam, a renowned scholar of the Nirmala School, was born in the village of Kalma, near Qadian, in Gurdaspur district of Punjab. Sant Gulab Singh initiated him into the Nirmala order and taught him the Sikh texts. For further studies, Tara Singh first went to Amritsar and then to Kashi (Varanasi). There he learned Sanskrit and Vedic literature. He wrote continuously for about thirty years from 1861 to 1891 A.D. Bhai Kahan Singh Nabha, lists his following writings along with their dates of publications.

Name of Composition	**Year (Bk/AD)**
Mokhpanth da Tika	1922/1865
Sartaru Kosh	1923/1866
Gurmat Nirnay Sagar	1934/1877
Akalmurat Pradarshan	1935/1878
Guru Vanshtar Darpan	1935/1878
Tika of Japuji, Rehras, Sohila and Sabad Hazare	1936/1880
Bhagat Bani Tika	1939/1882
Gur Tirath Sangrhai	1940/1883
Sri Raga Tika	1942/1885
Gur Girarath Kosh	1946/1889[157]

156 Giani Gian Singh, *Panth Parkash,* Bhasha Vibhag Panjab, Patiala, 1970, pp. 138-88.
157 Kahan Singh Nabha, *op. cit.*, p. 587.

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Rattan Singh Jaggi gives the number of his writings as thirteen;[158] Mahant Gurdip Singh gives his published works as nineteen, besides a few unpublished ones.[159] Shamsher Singh Ashok numbers his compositions as twenty-one.[160] It is also said that he wrote a commentary on the entire Guru Granth Sahib which seems to have been lost.[161]

The works of Pandit Tara Singh Narotam can be divided into four categories—exegetical, lexicographical, theological and doctrinal. In his exegetical and doctrinal writings, he conforms to the Nirmala School of interpretation, presenting Sikh thought from his Vedantic orientation. The exegetical portion of his writings includes the various exegeses like Mokhpanth Da Tika, Bhagat Bani Tika and Sri Raga Tika. It is said that he was the first scholar of his times, who desired to make a complete exegesis of Guru Granth Sahib but it was not gained till now. The lexicographical portion includes Gur Girarath Kosh and Surtaru Kosh. The theological section includes Guru Vanshtar Darpan and Gur Tirath Sangrahi and the last doctrinal section includes Gurmat Nirnay Sagar.

Unitary Forms of Exegesis: Narotam stresses on the unitary forms of exegesis. Its example can be seen in his definition of Tika. Tika means

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158 Rattan Singh Jaggi, 'Pandit Tara Singh Narotam: Jiwan Ate Rachna', Balbir Singh Viyogi (Ed.), *Gurmat Nirnay Sagar*, Sri Nirmal Panchayati Akhara, Kankhal, 1979, p. 26.
159 *Ibid.*, p. 22.
160 *Ibid.*, p. 35.
161 Harbans Singh, *op. cit.*, p. 315.

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explanation of the original text in such a way that the whole of text may appear as a united whole and its parts are linked with one another.[162] He further says that a Tika is of two types; Pinjka and Apinjka.

Modern Intellectual Consciousness: The modern intellectual consciousness is explicit in his style of exegesis of Gurbani. In his explanations of Japuji Sahib, he explained each and every line of the text in relation to the central idea of the composition.[163]

Influence of Vedic Philosophy: The influence of Vedic philosophy can be seen commonly in his entire exegetical works. In his Tikas, Narotam quotes various examples from the Vedas, the Puranas, the Mahabharata and the other Hindu Scriptures to prove his point of view.[164]

Dissimilarities with Sikhism: Pandit Tara Singh Narotam was an eminent scholar of the Nirmala School of interpretation but on the other hand he gives some non-acceptable ideas, which are contrary to Sikh ideology. In Bani Bhagatan Satik, he says that while editing the Guru

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162 "ਬਾਣੀ ਕਾ ਸੀਧਾ ਅਰਥ ਕਰਨਾ ਹੀ ਸਾਰ ਹੈ।ਜੋ ਸ਼ਬਦ ਕੀ ਸ਼ਕਤੀ ਸੇ ਪ੍ਰਤੀਤ ਹੋਵੇ ਹੈ। ਜੋ ਔਰ ਬ੍ਰਿਤੀਯੋਂ ਸੇ ਪ੍ਰਤੀਤ ਹੋਵੇ ਸੋ ਸਾਰ ਨਹੀਂ ਇਸੀ ਲੀਏ ਬਹੁਤ ਲੋਕ ਤਰਜਮਹ ਵਾਂ ਟੀਕਾ ਵੈਸੀ ਕਰਤੇ ਹੈਂ। ਜਿਨ ਮੇਂ ਕੇਵਲ ਮੂਲ ਕੇ ਪਾਠੋਂ ਕੇ ਦੂਸਰੇ ਨਾਮ ਹੀ ਆਵੇਂ। ਮੂਲ ਕਾ ਭਾਵ ਨਾ ਸਹੀ ਹੋਵੇ।ਪਰੰਤੂ ਯਹ ਰੀਤੀ ਭਲੀ ਨਹੀਂ। ਕਾਹੇ ਤੇ ਜੇਕਰ ਸੀਧਾ ਅਰਥ ਕਰਨਾ ਹੀ ਸਾਰ ਹੋਵੇ ਤਬ ਜੋ ਲੋਗ ਸੰਸਕ੍ਰਿਤ ਮੇਂ ਭਾਵਾਰਥ ਕਹਤੇ ਹੈਂ ਅਰ ਪਾਰਸੀ ਮੇਂ ਮੁਗਦੀ ਮਾਯਨੇ ਕਰਤੇ ਹੈਂ ਸੋ ਨਾ ਕਰਨੇ ਹੋਂਗੇ ਔਂ ਕਰੇ ਹੈਂ। ਯਾ ਤੇ ਜਹਾਂ ਸੀਧਾ ਸੰਭਵ ਸੀਧਾ ਕਰੋ।... ਚਾਹੀਏ ਪਹਿਲੇ ਅਕਰੋਂ ਕਾ ਅਰਥ ਯਾ ਤੇ ਉਤੇ ਟੀਕਾ ਸਾਰ ਹੈ ਕੇਵਲ ਭਾਵ ਵਾ ਕੇਵਲ ਸੀਧੀ ਸਾਰ ਨਹੀਂ।" Tara Singh Narotam, *Tika Sri Raga*, Mufid Am Press, Lahore, 1899, p. 8.

163 "ਇਸ ਬਾਣੀ ਕੇ ਪੂਰਬਾਰਧ ਵਿਖੇ ਗੁਰੂ ਜੀ ਨੇ ਸੋਚੈ ਸੋਚ ਨ ਹੋਵਈ ਇਤਯਾਦਿਕ ਪਾਠ ਕੇ ਸਹਿਤ ਭਗਤੀ ਕੇ ਵੈਰਾਗਾਇਕ ਸਾਧਨ ਨਿਰਣੇ ਕੀਯੇ ਅਰ ਗਾਵੀਯੇ ਸੁਣੀਯੇ ਇਤਯਾਦਿ ਪਾਠ ਸੇ ਸ੍ਰਵਣਾਇਕ ਨਿਰਣੇ ਕੀਯੇ। ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਇਤਿਯਾਦਿ ਪਾਠ ਸੇ ਤਿਨ ਮੈ ਪ੍ਰਾਬ੍ਰਿਤਿ ਹੇਤ ਤਿਨ ਕੀ ਪ੍ਰਸੰਸਾ ਕਰੀ। ਪੰਚ ਪਰਵਾਣ ਇਤਯਾਦਿ ਪਾਠ ਸੇ ਵਿਖਯ ਸਵਰੂਪ ਹੇਤੁ ਅਧਿਕਾਰੀ ਸੰਖੇਪ ਸੇ ਨਿਦਿਧਯਾਸਨ ਕੇ ਕਹੇ ਜਿਸ ਮੇ ਉਤਮ ਅਧਿਕਾਰੀ ਪ੍ਰਤਿ ਸਭ ਸਾਧਨੋ ਕਾ ਫਲਰੂਪ ਜੀਵ ਈਸ ਕੀ ਏਕਤਾ ਹੀ। ਔਂ ਅਸੰਖ ਜਪ ਇਤਿਯਾਦੀ ਪਾਠ ਮੈ ਮੋਖ ਮਾਰਗ ਮੈ ਗ੍ਰਹਣਯੋਗ ਦੈਵੀ ਸੰਪਦਾ ਵਾਲੇ ਸਤੋਗੁਣੀ ਦੇਵ ਜੀਵ ਨਿਰਣੇ ਕੀਯੇ।ਅਰ ਅਸੰਖ ਮੂਰਖ ਇਤਿਯਾਦਿ ਪਾਠ ਮੈ ਮੋਖ ਮਾਰਗ ਮੈ ਰਜੋ ਤਮੋ ਗੁਣੀ ਅਸੁਰ ਜੀਵ ਨਿਰਣੇ ਕੀਯੇ।ਔਂ ਅਸੰਖ ਕਹਨੇ ਮੈ ਵੇਦ ਪ੍ਰਮਾਣ ਸੂਚਨ ਕੀਯਾ। ਅਦ੍ਵੈਤ ਬਤਾਦਨ ਹੇਤ ਸਰਬ ਪ੍ਰਪੰਚ ਕੀ ਪਰਪੁਰਖ ਮੈ ਨਾਮ ਮਾਤ੍ਰ ਸਤਾ।ਨਾਮ ਮਾਤ੍ਰ ਬਿਨਾ ਅਨਿ ਸਤਾ ਕਾ ਅਬਾਵ ਪ੍ਰਤਿਪਾਦਨ ਕਰ ਜੀਵ ਈਸ ਕਾ ਅਬੇਦ ਬੋਧਕ ਕੀਆ।ਏਤਾ ਅਰਥ ਪੂਰਬਾਰਧ ਮੈ ਨਿਰਣੇ ਕੀਆ।ਅਬ ਈਹਾਂ ਅਨਧਿਕਾਰੀ ਜਨੇ ਪ੍ਰਤਿ ਅਧਿਕਾਰੀਨ ਕੀ ਸਿਧੀ ਹੇਤ ਜਿਨ ਕੋ ਕਹੂਕ ਉਤਮ ਕਰਮ ਸੇ ਕਿੰਚਤ ਮਾਤ੍ਰ ਜਾਨਨੇ ਕੀ ਇਛਾ ਹੁਯੀ ਹੈ ਅਰ ਅਮਤਾਕਰਣ ਮੈਲੇ ਹੈ ਜੀਵ ਈਸ ਕਾ ਸਵਰੂਪ ਨਿਰਣੇ ਕਰਨ ਮੈ ਅਸਮਰਥ ਹੈ ਤਿਨ ਮੰਦ ਬੁਧਿ ਪੁਰਖੋਂ ਕੋ ਦ੍ਰਿਸ਼ਟਾਂਤ ਸੇ ਸ਼ੁਧ ਬੁਧੀ ਕਾ ਉਪਾਯ ਸ੍ਰੀ ਗੁਰੂ ਨਿਰਣੇ ਕਰੇ ਹੈ।" Tara Singh Narotam, *Tika Guru-Bav Dipika, 'Japji Tika'*, Aftab Punjab Press, Lahore, 1881, pp. 127-128.

164 "ਵੇਦ ਰੂਯ ਉਪਦੇਸ਼ ਮੈ ਓਕੇ ਆਦਿ ਮੈ ਏਕ ਅੰਗ ਨਹੀਂ ਕਹਯਾ ਅਰ ਈਹਾਂ ਕਹਯ ਹੈ।ਤਿਸ ਕਾ ਯਹ ਤਾਤਪਰਯ ਹੈ ਸਭ ਕੋ ਪ੍ਰਤੀਤ ਹੋ ਜਾਵੇ ਜੋ ਸਿਧਾਂਤ ਵਸਤੂ ਅਦ੍ਵੈਤ ਹੈ, ਦ੍ਵੈਤ ਨਹੀਂ।" *Ibid.*, pp. 2-16.

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Granth Sahib, Guru Arjan Dev himself composed it.[165] At another place he describes Guru Nanak as an incarnation of Lord Vishnu.[166] In Gurmat Nirnay Sagar, Narotam writes that the learned people can correct Bani wherever the word Sudh-Kichai (ਸੁਧ ਕੀਚੈ) is written in the Guru Granth Sahib.[167]

Format of Question-Answer Style: Like other Nirmala scholars, Narotam also used the technique of question-answer format.[168] The best example of his style can be seen in the Tika Sri Rag, in which he considers the interpretation of the Gurbani as his first responsibility towards God. In his question-answer format he raises various questions to clarify doubts concerning the nature of Gurmat. He says that a learned interpreter of Gurbani can attach several meanings to a single line in the course of his explanation.

To sum up, it can be said that "Tara Singh Narotam was a great scholar of spiritual and cultural heritage of India. A point which negates his contribution in the modern period is that he used difficult diction for which a common man is unable to make use of it but his

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165 "ਭਗਤੋਂ ਕਾ ਭਾਵ ਹਿਰਦੇ ਮੇਂ ਰਖ ਕਰ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਜੀ ਨੇ ਆਪ ਹੀ ਭਗਤੋਂ ਕੇ ਨਾਮ ਬਾਣੀ ਰਚੀ।" Tara Singh Narotam, *Bani Bhagatan Satik,* Mufid Am Press, Lahore, 1925, pp. 1-6.

166 "ਅਰ ਵਹੁ ਕੌਣ ਗੁਰੂ ਹੈ ਜਿਸ ਸੇ ਪ੍ਰਸ਼ਨੋਤਰ ਹੂਆ।ਐਸੀ ਇਛਾ ਭਯਾਂ ਉਨ ਕੇ ਔਂ ਵਚਨੋਂ ਸੇ ਗੁਰੂ ਬਿਸ਼ਨੂ ਹੈ ਯਹ ਨਿਸਚੇ ਕੀਆ ਸੋਈ ਦਿਖਾਵੇ ਹੈ॥ਹਰਿ ਗੁਰੂ ਮੂਰਤਿ ਏਕਾ ਵਰਤੇ ਨਾਨਕ ਹਰਿ ਗੁਰੂ ਭਾਇਆ।ਬਸੰਤ ਮਹਲਾ ੧ ॥ਪਾਰਸ ਭੇਟ ਭਏ ਸੇ ਪਾਰਸ ਨਾਨਕ ਹਰਿ ਗੁਰੂ ਸੰਗਥੀਏ॥ਬਿਨ ਹਰਿ ਗੁਰੂ ਪ੍ਰੀਤਮ ਜਨਮ ਬਾਦ।" ਇਤਿਆਦਿ ਵਾਕ ਯਨਮੇ ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੇ ਵਿਸ਼ਨੁ ਆਪਣਾ ਗੁਰੂ ਦਿਖਾਇਆ ਹੈ।ਕੋਈ ਔਰ ਨਹੀਂ ਦਿਖਾਇਆ।" Tara Singh Narotam, *Tika Sri Raga,* p. 20.

167 Tara Singh Narotam, *Sri Gurmat Nirnaya Sagar,* Anglo Sanskrit Press, Lahore, 1898, pp. 242-43.

168 "ਪ੍ਰਸ਼ਨ: ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੇ ਹਰੀ ਕੇ ਸਮੰਪ ਜਾਯਕਾਰ ਪ੍ਰਸ਼ਨ ਕੀਆ, ਹਰੀ ਨੇ ਉਤਰ ਦੀਆ, ਅਰ ਹਰਿ ਹੀ ਗੁਰੂ ਜੀ ਕੇ ਗੁਰੂ ਹੈਂ ਯਹ ਕੈਸੇ ਜਾਣਿਆ॥ ਉਤਰ: ਜਾਣਾ ਪੀਛੇ ਕਹੀ ਰੀਤਿ ਸੇ ਸਾਖੀ ਸੇ ਨਿਸਚੇ ਕੀਆ। ਅਰ ਕੋਈ ਗੁਰੂ ਨਾਨਕ ਜੀ ਕਾ ਗੁਰੂ ਹੈ ਐਸੇ ਗੁਰੂ ਕਾ ਹੋਣਾ ਉਨ ਕੇ "ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਕਵਾਰ" ਇਤਿਯਾਦਿ ਔਰ ਵਾਕਯਨ ਸੇ ਨਿਸਚੇ ਕੀਆ।" *Ibid.*

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works are of great scholarly merit and will continue to encourage the coming generations of the scholars to work honestly in this field."[169]

Salient Features of Bhai Santokh Singh's Exegetical Works

Bhai Santokh Singh, a poet and a historian, was born on October 8, 1787 in village Nurdin, also known as Sarai Nurdin, Seven kilometers northwest of Tarn Taran in Punjab. His father sent him to Amritsar where he became a disciple of Giani Sant Singh, a renowned man of letters and custodian of Sri Darbar Sahib, Amritsar. He studied the languages of Sanskrit, Hindi, Punjabi and Vedanta under the guidance of Giani Sant Singh and became a great scholar of the ancient Indian literature. According to Piara Singh Padam[170] and Taran Singh,[171] he was sent to Amritsar as well as Kashi (Varanasi), where he completed his education in the field of Sanskrit, history, poetics, philosophy and mythology. According to Bhai Kahan Singh Nabha and Piara Singh Padam his writings are seven in numbers.

Name of Composition	**Year (A.D.)**
Namkosh or Amarkosh	1821
Sri Gur Nanak Parkash	1823
Garbh Ganjini Tika	1829
Balmiki Ramayan	1833
Aatam Purana Tika	1834

169 Gurnek Singh, *Guru Granth Sahib: Interpretations, Meaning and Nature,* National Book Shop, Delhi, 1998, p. 53.
170 Piara Singh Padam, *Maha Kavi Santokh Singh,* Kala Mandir, Lower Mall, Patiala, 1990, p. 23.
171 Taran Singh, *op. cit.*, p. 119.

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Gur Partap Suraj Granth	1843
Punjabi Sehraffi	1881[172]

Status of Guru: According to Bhai Santokh Singh, the person who destroys the darkness of illusion and shows you the right path is the true Guru. He adopts the Indian tradition the Word Guru is a term derived from two words Gu and Ru; the word Gu denotes the darkness of illusion and the word Ru designates the enlightenment.[173] He says that Guru is the Eternal truth; the Divine utterance in the form of Bani is his medium of speech.[174] He designates the status of Guru to Guru Nanak. He believes that the creator of Vedas is Guru Nanak.[175]

Producer of Humanist Social Values: Bhai Santokh Singh was a producer of humanist social moral values. He never stressed on caste system. Even he adopted the theory of universal brotherhood, and universal humanitarian system. During his period of exegetical works he

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172 "ਪੂਰਬ ਮੈਂ ਸ਼੍ਰੀ ਨਾਨਕ ਕਥਾ, ਛੰਦਨ ਬਿਖੈ ਰਚੀ ਮਤਿ ਜਥਾ।ਰਚਯੋ ਚਾਹਤੋ ਗੁਰੁਨ ਵ੍ਰਿਤਾਂਤ, ਨਹਿ ਪਾਯੋ ਤਿਸ ਤੇ ਪਸ਼ਚਾਤ।੯।ਪ੍ਰਾਲਤਧ ਕਰ ਕਿਤ ਕਿਤ ਰਹੇ, ਚਿਤ ਮਹਿ ਗੁਰਜਸ ਰਚਬੋ ਚਹੇ।ਕਰਮ ਕਾਲ ਤੇਂ ਕੈਂਥਲ ਆਏ, ਥਿਤ ਹੈ ਜਪੁਜੀ ਅਰਥ ਬਨਾਏ।੧੦।ਪੁਨ ਸੰਯੋਗ ਹੋਇ ਅਸ ਗਯੋ, ਰਾਮ ਚਰਿਤ ਕੋ ਮਨ ਹੁਲਸਯੋ।ਬਾਲਮੀਕਿ ਕ੍ਰਿਤ ਕਥਾ ਸੁਨੀ ਜਬ, ਛੰਦਨ ਬਿਖੈ ਰਚੀ ਤਬ ਹਮ ਸਬ।੧੧।ਰਾਮ ਕਥਾ ਪਾਵਨ ਬਿਸਤਾਰੀ, ਸੁਨਿ ਸਭਿ ਨੀਕੀ ਰੀਤਿ ਉਤਾਰੀ।ਸੁੰਦਰ ਬਨਾਯੋ ਰਾਮਾਯਣ ਮਹਾਂ, ਤਤ ਛਿਨ ਲਿਖ ਲੀਨਸਿ ਜਹਿਂ ਕਹਾਂ।੧੨।ਪੁਨ ਬਿਦਾਂਤ ਕੋ ਗ੍ਰੰਥ ਮਹਾਨ, ਉਪਨਿਸ਼ਧਨ ਕੋ ਜਹਿਂ ਬਖਯਾਨ।ਆਤਮ ਕੋ ਪੁਰਾਨ ਜਿਸ ਨਾਮ, ਸਕਲ ਬਨਾਯੋ ਸੋ ਅਭਿਰਾਮ।੧੩।ਬਹੁਤ ਬਰਸ ਬੀਤੇ ਜਬ ਲਹੇ, ਗੁਰ ਜਸ ਰਚਨ ਚਾਹਤੇ ਰਹੇ।ਉਰ ਅਭਿਲਾਖਾ ਨਿਤ ਕੀ ਮੇਰੀ, ਸਤਿਗੁਰ ਕ੍ਰਿਪਾ ਦ੍ਰਿਸ਼ਟਿ ਕਰ ਹੇਰੀ।੧੪।ਭਣੇ ਅਚਾਨਕ ਸੰਚੈ ਆਈ, ਸਰਬ ਗੁਰਨ ਕੋ ਜਸ ਸਮੁਦਾਈ।ਚਾਹਤ ਭਏ ਆਪ ਗੁਰ ਜਬ ਹੂੰ, ਭਾ ਸੰਚਯ ਦਸ ਗੁਰ ਜਸ ਸਭਹੂੰ।੧੫।ਗੁ.ਪ੍ਰ. ਸੂਰਜ ਰਾਸ ੧, ਅੰਸੂ ੫, Piara Singh Padam, *op. cit.*, pp. 27-31; Kahan Singh Nabha, *op. cit.*, p. 244.

173 Bhai Santokh Singh, *Sri Japu Sahib Steek Garbh Ganjini Tika,* Maha Kavi Santokh Singh Yadgar Committee, New Delhi, 1961, p. 10.

174 (i) ਗੁਰ ਨਾਨਕ ਜੀ ਜੋ ਸਰਬੱਗਯ ਹੈਂ, ਆਪਣੀ ਬਾਨੀ ਮੇਂ ਸਰਬ ਬੇਦ ਕੀ ਸ਼ੁਤੀ ਕੋ ਹੀ ਅਰਥ ਰਾਖਯੋ। *Ibid.*, p. 5.
(ii) ਗੁਰੂ ਜੀ ਕੋ ਬਾਣੀ ਕਰਣ ਕੋ ਏਕ ਹੀ ਕਾਰਨ ਹੈ: ਜੋ ਲੋਕਨ ਕੋ ਕਲਯਾਣ ਹੋਇ। *Ibid.*, Pauri 7, p. 54. (iii) ਬੇਦ ਬੇਦ ਨਿਗਾਰ ਜਾਂ ਕੋ ਕਹੈ ਖੇਦ ਬਿਨੁ। ਸੋਊ ਹੈ ਗੁਰੂ ਨਾਨਕ ਆਨੰਦ ਮੈ। *Ibid.*, pp. i-v.

175 ਗੁਰ ਨਾਨਕ ਜੀ ਜੋ ਸਰਬੱਗਯ ਹੈਂ, ਆਪਣੀ ਬਾਨੀ ਮੇਂ ਸਰਬ ਬੇਦ ਕੀ ਸ਼ੁਤੀ ਕੋ ਹੀ ਅਰਥ ਰਾਖਯੋ।ਪੂਰਬ ਜੋ ਵੇਦ ਹੈਂ ਸੋ ਭੀ ਤਿਨ ਕੋ ਹੀ ਮਤ ਹੁਤੋ।ਅਬ ਕਲਿਜੁਗ ਕੋ ਸਮਾ ਦੇਖਕਰਿ, ਮੰਦ ਬੁਧੀ ਲੋਕਨ ਕੀ ਜਾਨ ਕਰਿ ਤਿਸ ਬੇਦ ਕੋ ਹੀ ਅਬ ਦੇਸ਼ ਭਾਖਾ ਮੇਂ ਬਨਾਇ ਸਿਖਯਨ ਕੋ ਉਪਦੇਸ਼ ਦੀਓ। *Ibid.*, p. 5.

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had never discussed the racialism or sectarianism. This proves his transparency towards his work.[176]

Influence of Advaitvada: Like Anandghan, Bhai Santokh Singh was also influenced by Advaitvada. He describes Guru Nanak as an incarnation of God. According to him, Satnam is the best way to attain salvation; and the true form of salvation means liberation from transmigration.[177]

Concern for the Right Interpretation: He was quite dissimilar as compared to Anandghan. It is a well-known fact that he pointed out to some grammatical errors in the commentary of Japuji made by Anandghan. According to Taran Singh, this is believed to be the most authentic reason for the creation of Garbh Ganjini Tika. While expressing his protest against him for using wrong interpretation of particular words of Bani, he snubs Anandghan very authoritatively.[178]

Tried to Reach on Final Meanings of the Terms: Bhai Santokh Singh says that his purpose of exegesis is to manifest the ideology of Guru Nanak. In his exegetical works, he is trying to reach on final meanings of

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176 Piara Singh Padam, *op. cit.*, p. 74.

177 'ਜੋ ਆਪਨੇ ਜਾਪਕ ਕੋ ਅਭੇਦ ਸਰੂਪ ਕੀ ਪ੍ਰਾਪਤ ਕਰਤੁ ਹੈ, ਜਿਸ ਤੇ ਬਹੁਤ ਆਵਾਗੌਨ ਨਹੀਂ ਹੋਤ ਹੈ, ਇਤਯਾਦੀ ਜੇ ਬਡਾਈ ਹੈ ਤਿਨੋਂ ਕਰਿ ਸਤਿਨਾਮ ਸਰਬ ਤੇ ਊਚਾ ਹੈ।' Bhai Santokh Singh, *Sri Japu Sahib Steek Garbh Ganjini Tika*, Pauri 24; Taran Singh, *op. cit.*, p. 135.

178 'ਆਖਹਿ ਮੰਗਹਿ ਬਹੁ ਬਾਚੀ ਪਦ ਥੇ, ਤਿਨ ਕੋ ਏਕ ਕੇ ਅਰਥ ਕਰਯੋ।ਤਿਸ ਅਰਥੁ ਪਰ ਗਤਿ ਸੰਸਕ੍ਰਿਤ ਦੇਖੋ।ਦੋਖ ਬਿਚਾਰਨੇ, ਇਹ ਤੋ ਬਿਦਯਾ ਕਹੂੰ ਰਹੀ, ਏਕਵਚੀ ਵਾ ਬਹੁ ਬਾਚੀ ਇਤਨੇ ਭੀ ਅਕਲ ਮੈਂ ਨਾਹੀ ਆਯੋ।ਤਿਸ ਕੇ ਅਰਥ ਮੁਜਬ ਤੁਕ ਇਸ ਰੀਤਿ ਚਾਹੀਤੀ ਥੀ: 'ਆਖੋ ਮੰਗੋ ਦੇਹੁ ਦੇਹੁ ਦਾਤ ਕਰਹੁ ਦਾਤਾਰ'।ਇਨ ਦੋਊ ਤੁਕਨ ਤੇ ਅਗਾਰੀ ਜੋ ਦੋਇ ਤੁਕਾਂ ਔਰ ਹੈ ਤਿਨ ਮੈਂ ਸਿਖ ਕੇ ਪ੍ਰਸ਼ਨ ਹੋਨੋ ਹੈ: 'ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ' 'ਮੁਹੋਕਿ ਬੋਲਣੁ ਬੋਲੀਐ', ਪਹਿਲੇ ਪ੍ਰਸ਼ਨ ਕੀ ਤੁਕ ਮੈਂ ਅਨੰਦਘਨ ਜੋ ਹੈ ਤਿਸ ਨੇ ਉਤਰ ਕੋ ਅਰਥ ਕਰਯੋ, ਸੋ ਭੀ ਮਹਾਂ ਬਯਰਥ ਬਨਾਯੋ ਹੈ।ਤਿਸ ਤੁਕ ਮੈਂ ਪ੍ਰਸ਼ਨ ਸਿਖ ਕੋ ਜੋ ਅਲਪ ਬੁਧਿ ਵਾਰੇ ਹੈ ਸੋ ਭੀ ਸਮਝ ਲੇਤ ਹੈ।ਐਸੋ ਪ੍ਰਗਟ ਹੈ।ਤਾਂ ਤੇ ਜਾਨੀਤਾ ਹੈ ਗੁਰ ਲੱਛ ਸੋ ਅਨੰਦਘਨ ਪਦਯੋ ਨਹੀਂ।ਕਥਾ ਕਾਂਸ਼ੀ ਮੈਂ ਪੁਰਾਣੋਂ ਕੀ ਬਹੁਤ ਹੋਤ ਹੈ, ਤਹਾਂ ਤੋ ਸੁਨਿ ਸ਼ਲੋਕ ਲਿਖ ਦੀਏ ਹੈ, ਅਖਰ ਅਰਥ ਜਾਨਯੋ ਨਹੀਂ ਹੈ।...', Taran Singh, *Ibid.*, p. 122.

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the terms.[179] For the consideration of his views he used questions and while clarifying those questions he resolves the problems.

Usage of Prosodic Ornaments: Bhai Santokh Singh made a distinction by using a variety of prosodic forms and words in his exegetical works. In fact, by using the prosodic forms of poetry, he conveyed his message more successfully.[180]

Arrangement of Different Patterns in Interpretation: In his interpretation, he gives every possible meaning of the words. We find him giving two, three and sometimes four and even five meanings of the word and line. In the case of the word 'Nirbhau' in the Mul Mantra, he gives two meanings: (i) fearless, who is not afraid of anyone; (ii) one who is beyond birth and death. As the word 'Bhau' in Nirbhau denotes this world of birth and death. Sometimes, he tells that both the meanings are equally correct, but sometimes he maintains that although the word has two meanings, yet one meaning is better than the other.

It can be said that Bhai Santokh Singh was a great scholar of Sikhism having spiritual and mystical insight. He was a well-known scholar of prosodies, as well as of Sanskrit and Braj languages. His compositions and commentaries are said to be the milestone for the coming generations.

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179 '॥ਦੋਹਰਾ॥ਸ੍ਰੀ ਜਪੁਜੀ ਕੇ ਅਰਥ ਪਰਿ ਪਰਬਤੋ ਹਿਤ ਸਾਥ।ਕਥੋ ਤਥਾ ਹੈ ਜਥਾ ਮਤਿ, ਬਿਘਨ ਮਥਹਿ ਗੁਰ ਨਾਥ।੧੭।ਸ੍ਰੀ ਨਾਨਕ ਮਾਨਿਕ ਸਰਸ ਉਰ ਦੁਤਿ ਪਾਇ।ਜਿਨ ਕੇ ਸਬਦੁ ਸੁ ਸਿੰਧ ਮੈ ਅਰਥ ਸੁਧਾ ਦਰਸਾਇ।੧੮।ਜਹਾਂ ਪ੍ਰਸ਼ਨ ਸੰਸੇ ਸਨੇ ਹਨਿਹੌਂ ਉਤਰ ਲੇਖ।ਦੂਖਨ ਦੇਉ ਦਿਖਇ ਕੈ ਭੂਖਨ ਹ੍ਵੈ ਸੁ ਬਿਸ਼ੇਖ।੧੯।ਗੁਰ ਸ਼ਰਧਾ ਉਰ ਊਰ ਜੇ ਸੁਨਤ ਸਪੂਰਨ ਹੋਇ।ਬਹੁਰ ਨ ਸੰਸੈ ਸੋਚ ਹੀ ਪਠਹਿ ਗੁਨਹਿ ਇਹ ਜੋਇ।੨੦।' *Ibid.*, p. 124.

180 'ਬਯੰਗ ਲੱਛਨਾਂ ਬਹੁਰ ਧੁਨਿ ਨੀਕੇ ਦੇਉਂ ਦਿਖਾਇ। ਅਲੰਕਾਰ ਸਭ ਤੁਕਨਿ ਕੇ ਲਿਖਤੋ ਪਰਖਿ ਬਨਾਇ।੨੧। ਜੋ ਸਿਖਯਨ ਤੇ ਸ਼੍ਰਤ ਸੁਨੇ ਸਰਬ ਲਿਖੋ ਮੈ ਸੋਇ ।੨੨। ਸ੍ਰੀ ਗੁਰਬਾਨੀ ਕੈ ਬਿਖੈ ਕਾਵਯ ਰੀਤਿ ਸਭਿ ਆਰਿ। ਕਿਨਹੁ ਪ੍ਰਗਟ ਨਾ ਕਰੀ ਜਗ ਅਸ ਪਿਖਿ ਮਮ ਭਈ ਚਾਹਿ ।੨੩। ਧਰਨੀ ਹੀਰਨਿ ਕੀ ਸਰਸ ਗੁਰਬਾਣੀ ਮਤਿ ਮੋਲ। ਖਨਵਾਰੀ ਜਯੋਂ ਖੋਜਿ ਕੈ ਅਰਥ ਦਿਖਾਊਂ ਅਮੋਲ ।੨੪।' *Ibid.*, pp. 124-129.

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Giani Parnali (School)

The term 'Gian' is derived from the Sanskrit term *Jnana* which means knowledge, understanding or consciousness. The nature has not only provided man with a qualitatively superior brain but has also endowed human mind with a dynamic inner stimulus called Jagiyasa (ਜਗਿਆਸਾ)—desire to know and inquisitiveness. Similarly, the Punjabi word 'Giani' is derived from the 'Gian', i.e., knowledge or spiritual understanding. A Giani is one who is fully enlightened, i.e., who has deep spiritual knowledge. In the Guru Granth Sahib, the Gianis and Brahmgianis are accorded high praise. The 'Giani' is such a person who always stands for truth and remains detached from worldly temptations while still living in this world.

> *The divine scholars know nothing but truth; as they obtain true understanding.*
> *Led astray by another, they go not astray.*
> *They know the True Lord.*[181]
>
> *He who is a divine is on the alert. The agnostic acts blindly.*[182]
>
> *Within the mind of the God-conscious beings is enshrined the Guru's word and they ever, and always bloom in their Lord's love.*[183]

The Gianis are traditional interpreters of the Guru Granth Sahib and are also called the Sampardai Gianis. The term 'Sampardai'

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181 ਗਿਆਨੀਆ ਨੋ ਸਭੁ ਸਚੁ ਹੈ ਸਚੁ ਸੋਝੀ ਹੋਈ॥
ਓਇ ਭੁਲਾਏ ਕਿਸੈ ਦੇ ਨ ਭੁਲਨ੍ਹੀ ਸਚੁ ਜਾਣਨਿ ਸੋਈ॥ *Guru Granth Sahib*, p. 425.

182 ਗਿਆਨੀ ਹੋਇ ਸੁ ਚੇਤੰਨੁ ਹੋਇ ਅਗਿਆਨੀ ਅੰਧੁ ਕਮਾਇ॥ *Ibid.*, p. 556.

183 ਗਿਆਨੀਆ ਅੰਦਰਿ ਗੁਰ ਸਬਦੁ ਹੈ ਨਿਤ ਹਰਿ ਲਿਵ ਸਦਾ ਵਿਗਾਸੁ॥ *Ibid.*, p. 1415.

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means the follower of a class of teachers from the old tradition or a class which follows the preachings of their Gurus.[184] The Giani or Sampardai is one of the major schools of Sikh theologians and expositors of the Sikh Scripture. Traditionally, this school of interpretation is associated with Bhai Mani Singh who is credited with having learned the exposition of Scriptures from Guru Gobind Singh at Damdama Sahib in Talwandi Sabo. According to Kirpal Singh, in 1708, before leaving Damdama Sahib for the south, Guru Gobind Singh appointed Baba Deep Singh at Damdama Sahib and Bhai Mani Singh at Amritsar to continue the tradition of teaching Gurbani meanings in daily congregation.[185] At Amritsar, Bhai Mani Singh made a practice of performing Katha, i.e., discussion on the Sikh teaching expounding a given Sabad with illustration from the lives of the Gurus and their disciples. This style became, in course of time, an established form for religious interpretation of the sacred text.

The followers of Baba Deep Singh and Bhai Mani Singh have carried the tradition of exegetising the Gurbani on the same line as described by Guru Gobind Singh. Bhai Mani Singh was survived by three exceptionally brilliant disciples, named as, Bhai Diwan Singh, Bhai Gurdial Singh and Bhai Gurbaksh Singh, who carried on the scholarly tradition, he had established. They had their own pupils who in turn

184 Kahan Singh Nabha, *op. cit.,* p. 247.
185 Kirpal Singh, *Sampardai Tika Adi Sri Guru Granth Sahib Ji Amir Bhandar,* Bhai Chattar Singh Jivan Singh, Amritsar, 2005, Preface, pp. i-vi.

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trained their own disciples like Bhai Amar Singh, Bhai Surat Singh, Bhai Jassa Singh, Bhai Ram Singh, Bhai Chanda Singh, Giani Hazara Singh, Bhai Daya Singh, Bhai Vir Singh, Bhai Bhagwan Singh, Giani Amir Singh, Bhai Fateh Chand, Sant Harnam Singh, Giani Kirpal Singh, Sant Sangat Singh, Sant Kartar Singh, Bhai Gurmukh Singh, Bhai Santokh Singh, etc. Through this chain of pupils, the Giani or Sampardai has lasted to this day.

The Characteristics of Interpretation of Giani or Sampardai Parnali

On the doctrinal level as compared to the other Parnalis' interpretation, the Gianis have kept their own course relying solely on the teachings of the Gurus and the Sikh tradition as it had autonomously evolved. For them, the Vedas were not authority for Gurbani, nor the Guru's Word accepted as an extension of, or interpretation of the Vedas. Likewise, the Guru for them was not an Avtar of Vishnu. Nor did they believe in the Hindu system of Varna Ashrama.

The Gianis (Sampardai Parnali) have been the most proficient exponents of the philosophy and ideology of the Guru Granth Sahib. Very valuable contribution in the field of Sikhism came in early days from Bhai Mani Singh in the form of Gian Ratnavali and Sikhan Di Bhagatmala. In recent times, Giani Badan Singh (1924), and his colleagues of the Faridkot Tika, Bhai Bishan Singh Giani (1936), Pandit

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Narain Singh Giani (1940), Akali Nihal Singh (1938), Bhai Vir Singh (1957), and Bhai Kirpal Singh(1976), all basically in the Giani line, have produced the complete commentaries of Guru Granth Sahib. In this way, the Giani or Sampardai School is the first among the traditional interpreters of Gurbani, who had completed the four Tikas of Guru Granth Sahib. But the present study takes up only the exegetical works of Bhai Mani Singh for consideration.

Salient Features of Bhai Mani Singh's Exegetical Works

Bhai Mani Singh was a great scholar and martyr of the eighteenth century in the history of Sikhism. There are so many views regarding the birth place, caste and the details of his martyrdom.[186] According to Taran Singh, Bhai Mani Singh was born in 1701. He came in contact with Guru Har Rai, the seventh Guru, in 1714, when his father came at Kiratpur Sahib to see the Guru. Bhai Mani Singh accompanied seventh, eigth, ninth and tenth Guru with his true devotion and service. Bhai Mani Singh was also known as second Bhai Gurdas.[187] At the age of thirty-five he was very much interested in writing scripts as well as literary manuscripts. This was his creative thrust which made him expert in copying the manuscripts of Guru Granth Sahib.[188] He was counted among the fifty-two learned scholars at the court of tenth

186 Taran Singh, *op. cit.*, p. 191.
187 Bhai Vir Singh (ed.), *Sikhan Di Bhagatmala,* Khalsa Samachar, Amritsar, 1955, p. 3.
188 Taran Singh, *op. cit.*, p. 192.

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Guru.[189] In the Sikh tradition, Bhai Mani Singh gained the place of an influential active leader. The secret of his influence with the Sikhs in a generation which had great faith in Guru Gobind Singh was his close association with the Guru, which sanctified his interpretation of the Master's mission.[190] All his writing works comprised the Pothis of Guru Granth Sahib, compilation and editing of Dasam Granth. His writings which are popularly associated with his name are Gian Ratnavali, Gur Bilas Patshahi Chhevin, Sikhan Di Bhagatmala and Sri Guru Sabad Siddhi.

Art of Exegesis: Bhai Mani Singh was considered an authority in the field of interpretation. His commentary on Japuji is believed to be the excellent work in hermeneutics. The simplicity, conciseness, unambiguousness, firmness, awareness, etc. are some of the salient features of his art of exegesis. The Tika of Japuji laid down by him was a commentary as per the guidelines made by Guru Arjan Dev. In the tradition of Giani or Sampardai School, no one can make such type of commentaries till today.[191]

Provided Solution to Controversies: Bhai Mani Singh also makes clarification where Gurbani may seem contradictory. For example, a few Sikhs came to Guru Arjan Dev and requested him that it is written in Gurbani that man cannot do anything rather God alone is the doer and

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189 Garja Singh (ed.), *Sahid-Bilas Bhai Mani Singh Krit Seva Singh*, Punjabi Sahit Academy, Ludhiana, 1961, p. 62.

190 Gurtej Singh, 'Bhai Mani Singh in the Historical Perspective', in *Punjab History Conference Proceedings*, Punjabi University, Patiala, pp. 121-22.

191 Taran Singh, *op. cit.*, p. 194.

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at other places it is written that a man reaps the fruits of his own deeds. Through the medium of Sakhis Bhai Mani Singh solves such controversial problems in his commentaries.[192]

Descriptive Mode of Exegesis: The commentary titled 'Sikhan Di Bhagatmala' is the independent exegesis of Bhai Gurdas' eleventh Var. Through the medium of Sakhis, the various contemporary Sikhs of the Gurus are discussed in this commentary. The usage of descriptive modes for exegesis can be seen among the Sakhis. The main purpose behind the descriptive mode in the Sakhis is not only to describe the historical aspect of the contemporary Sikhs but also to elaborate the ideology of the Gurus as being interpreted in the real lives of the Sikhs.[193]

Creative Mode of Exegesis: Another significant characteristic of his commentaries is that he uses his creative energy in such a way that the reader feels the reality of the events. Bhai Mani Singh used the tools in his exegetical works as if he is psychologically trying to convince the reader. The mixture of descriptive and elaborative tools with dramatic modes creates the scene as it is original and real.[194]

Mixture of Various Languages and Dialects: Bhai Mani Singh used various languages such Punjabi, Braj, Persian and dialects of Persian words in his works. Except the dialects of Persian language, the mixture

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192 Bhai Vir Singh (ed.), *op. cit.*, pp. 87-88.
193 Tarlochan Singh Bedi (ed.), *Sikhan Di Bhagatmala,* Punjabi University, Patiala, 1986, p. 41.
194 *Ibid.*, pp. 44-45.

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of Punjabi language with Lehndi Punjabi, Gurmukhi, and Sadh Bhasha can be seen in his exegetical works.[195]

Use of Elaborative Techniques: His interpretation is unique in itself because of the use of elaborative techniques. His main purpose is to explain the difficulties of mystic words in their easiest form. Probably, the tradition of elaboration of mystic words had started from the time of Gurbani revelation.[196]

Lexicon of Metaphysical Knowledge: Parmarthas and Tikas are two major techniques of interpretation in Punjabi language. In the words of Rattan Singh Jaggi, '...in these Parmarthas and Tikas, the feature of metaphysics, scholarly study and unambiguousness are almost finished'. But these features can also be easily seen in the exegetical works of Bhai Mani Singh. Thus, the exegetical works of Bhai Mani Singh can be said the lexicon of metaphysical knowledge.[197]

Bhai Mani Singh gave us a systematic exposition of Sikh principles through the medium of Sakhis. As the originator of the Giani or Sampardai School of Gurbani he continued his style of Gurbani exegesis which was taught by Guru Gobind Singh himself.

Singh Sabha Parnali (School)

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195 *Ibid.*, pp. 48-49.
196 Rattan Singh Jaggi, *Bhai Mani Singh: Jivni Ate Rachna*, Punjabi University, Patiala, 1983, p. 78.
197 *Ibid.*, pp. 80-81.

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In the second-half of the nineteenth century the Indian society was in a state of flux. The influx of Christian missionaries and the spread of Western culture and education posed a serious challenge to the age-old customs, beliefs and traditions. In fact, they attacked the socio-religious institutions of the Indians and condemned them as false and primitive.[198] Not only this that they denounced the heathen Scriptures; like Quran, Shastras and Adi Granth Sahib rather they condemned those as false guides in morals and religious pursuits. They also condemned the Bhagats, Sufis, Sadhus and Mahants.[199]

The ferment of Western ideas was fully at work and most of the Indian communities, including Hindus, Sikhs and Muslims were gradually coming under its influence. It was essential for the Sikhs to understand and solve their problems in the light of the changed social reality. A new association which came into being in July, 1873 was given the name of Sri Guru Singh Sabha, Amritsar. Like the other Indian reform movements of the period, the Singh Sabha did not owe its existence to one single individual. Because it was a joint endeavour of public spirited Sikhs, who wanted to save the community from drifting into schismatic sects.[200]

Without going in deep details, it can be said that the Singh Sabha leaders aimed at providing such education to the Sikhs as it would not

198 Tara Chand, *History of the Freedom Movement in India,* Vol. II, Delhi, 1967, pp. 235-36.
199 Johan Clark Archer, *The Sikhs*, Princeton, 1946, p. 266.
200 Shamsher Singh Ashok, *Punjab Diyan Lehran (1850-1910)*, Ashok Pustakmala, Patiala, 1974, pp. 84-88.

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only make them better fitted for the struggle of life but by infusing the religious spirit of the Khalsa, would also make them better Sikhs.[201] The propagation current knowledge, Punjabi as a medium of education, magazines and newspapers, editing and publishing historical and religious books is some of the important objectives of the Singh Sabha Movement. Bhai Vir Singh, Principal Teja Singh, Professor Sahib Singh, Mohan Singh Diwana, Sher Singh, Professor Ganga Singh and Hazara Singh Sodhi are important scholars of Singh Sabha Movement.

Features of Bhai Vir Singh's Exegetical Works

Bhai Vir Singh (1872-1957), a poet, scholar and exegete, was a prominent figure in the Sikh renaissance and in the movement for the revival and renewal of Punjabi literary tradition. His identification with all the important concerns of modern Sikhism was so complete that he came to be canonized as Bhai, the Brother of the Sikh order, very early in his career. For his pioneering work in its several different genres, he is acknowledged as the creator of modern Punjabi literature.[202] Born in December, 1872, in Amritsar, Bhai Vir Singh was the eldest of Dr. Charan Singh's three sons. Dr. Charan Singh was a man of letters, the author of two dozen books. He was a scholar of Sanskrit, Braj, English and Persian languages. He was an active member of the Singh Sabha, a socio-religious organization created to spread education and

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201 G. S. Dhillon, 'Singh Sabha Movement: A Revival', in Daljit Singh, Kharak Singh (ed.), *Sikhism: Its Philosophy and History,* Institute of Sikh Studies, Chandigarh, 1997, pp. 545-564.

202 Piara Singh Padam, *Kalam De Dhani,* Kala Mandir, Patiala, 1998, pp. 238-244.

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enlightenment among the Sikhs, and arranged poetic symposiums in Amritsar.

Bhai Vir Singh grew up in this atmosphere, charged with religious fervour and a desire for learning. Bhai Vir Singh received his early education in Sikh Scriptures from his maternal grandfather, Bhai Hazara Singh. Bhai Vir Singh, while still at school used to help Bhai Hazara Singh in the translation of books into Punjabi.[203] Bhai Vir Singh passed his matriculation examination in 1891 from Church Mission School, Amritsar. His early education in a Christian school left its stamp on him. After turning down the offer of a government job, Bhai Vir Singh got busy with the establishment of a printing press, and thus the Wazir-e-Hind Press, Amritsar came into being. He plunged into his writing work and started a series of religious tracts in 1893. In the following year, he established the Khalsa Trust Society, under whose auspices 1300 issues of *Nirguniara* have been published. As his work was not enough to satisfy his zeal for the spread of education and enlightenment among the Sikh community, he started a weekly, the Khalsa Samachar in 1899. By this time, he had also published his first two novels, i.e., Sundari and Bijay Singh, was busy in writing the third, Satwant Kaur. With his own

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203 G.S. Khosla, *Bhai Vir Singh: An Analytical Study*, Heritage Publishers, New Delhi, 1984, pp. 1-15.

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printing press, he had no problem in maintaining a regular flow of tracts, special articles, poems, novels, and exegetic essays.[204]

Besides a long list of literary writings, the following is the list of his writings which are concerned with the Sikh history and Gurbani exegesis i.e. Sri Guru Nanak Chamatkar, Sri Kalgidhar Chamatkar, Sant Gatha, Asht Gur Chamatkar, Varan Bhai Gurdas Steek, Sikhan Di Bhagatmala, Prachin Panth Parkash, Puratan Janam Sakhi, Sakhi Pothi, Guru Granth Kosh, Guru Partap Suraj Granth, Panj Granthi Steek and Santhiya Sri Guru Granth Sahib in 7 volumes.[205]

New Style, New Metres and Fresh Themes: The credit of cleaning the ground for the appearance of the new poetry in Punjabi goes to Bhai Vir Singh, who dominated Punjabi literature for about half a century. The conventional metres in vogue were Dohira, Kabitt, Baint, and Deodh. It was he who experimented on new metres.

Source of his Poetic Inspiration: The mystic tradition of poetry is preserved by Bhai Vir Singh. In a mood of transcendent self-annihilation he realizes that it is his Divine Master who is the source of his poetic inspiration. God is the Eternal objective of his quest and he proves his love for Him in his writings.

Deep and Divine Philosophy: The word 'Santhiya' means surrender to God for the realization of Gurbani. But he adds additional meaning in

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204 J.S. Guleria, *Bhai Vir Singh: A Literary Portrait*, National Book Shop, Delhi, 1985, pp. 3-20.

205 Harbans Singh, *Bhai Vir Singh*, Sahitya Academy, New Delhi, 1972, p. 101.

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the concept of Santhiya. He says that after leaving behind all the pre-doctrines, pre-biases one can also come in the shelter of the Eternal truth.[206] His love for deep and Divine philosophy towards Sikhism can be seen in his explanation of the concept of Santhiya.

Style of Exegesis: About his style of exegesis, Bhai Vir Singh himself writes, 'I have not gone after other exegetes and have followed Gurbani honestly. I have written only that which appealed to my mind, as the Guru's own intent. Whenever I feel any difficulty I pray to God to show me the path.'[207]

He explains the meanings of Gurbani in its whole context. He uses the method of interpreting the complete Sabad rather than the explanation of a single line. He brings so many correlated meanings in his commentaries for understanding the relevant meaning of Gurbani.[208]

Intuition of the Sabad: Before the understanding of a Sabad in its eternal form; it is necessary to realize the intuition of the Sabad. Bhai Vir Singh says that the intellectual intelligence is not sufficient for the intuition of Sabad. In fact, proper meditation, i.e., Simran, innermost consciousness, self-realization and the foremost factor is the grace, i.e., Nadar of God is necessary for the intuition of Sabad.[209]

Meaning of Exegesis: In his most popular exegetical work Santhiya Sri Guru Granth Sahib, he explains the meaning of exegesis. He says, 'the exegesis is not an attempt to interpret the Gurbani; in fact, it is a form of

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206 Bhai Vir Singh, *Santhiya Sri Guru Granth Sahib,* Khalsa Samachar, Amritsar, 1961, pp. 1-2.
207 Bhai Vir Singh, *op. cit.,* pp. 1-2.
208 Taran Singh, *op. cit.*, p. 299.
209 *Ibid.*, pp. 295-296.

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Bhashya, Parmartha, Parayaya, Kosh, Dharmartha also.' He further defines his Santhiya as lessons, in fact, the lessons of learning. He gave the final form to the definition of exegesis by defining in such a scholarly way.[210]

It can be concluded that the contribution and achievement of Bhai Vir Singh cannot be described in words only. He was not only an eminent poet and scholar but a great humanitarian. His exegetical works and novels played an important part in influencing and shaping the lives of many.

Salient Features of Sahib Singh's Exegetical Works

Professor Sahib Singh (1892-1977) was born on February 16, 1892 in a Hindu family of village Tharpal[211] in district Sialkot of undivided India. He was an exceptional grammarian, author and theologian. He took part in the Gurdwara Reform Movement in the twenties of the century. He was appointed as a joint secretary of the Shiromani Gurdwara Parbandhak Committee in 1921. Professor Sahib Singh was known for his wisdom and diligent pursuit of scholarship. Nearly fifty of his works were published between 1927 and 1977. These included exposition of several of the Sikh sacred texts and his monumental 10 volume commentary on Sikh Scripture, 'Sri Guru Granth Sahib Darpan', published during 1962-64. His most original and earlier work was Gurbani Viakaran, a textual grammar of the Guru Granth Sahib. No exegetical work since the publication of this book in

210 Taran Singh, *op. cit.*, pp. 297-298.
211 Taran Singh, *op. cit.*, p. 349.

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1932 has been possible without resort to the fundamental principles enunciated in it, especially those concerning the interpretation of vowel endings in inflexions of nouns and verbs. Sahib Singh made a notable contribution to Punjabi prose through his essays on moral and spiritual themes, religious philosophy and issues in history.

Sahib Singh wrote extensively in Punjabi, but most of his works have now been translated into English, Hindi and other prominent world languages. His published works are Sri Guru Granth Darpan, Nitnem Steek, Sukhmani Steek, Gurbani Viakaran, Jaap Sahib, Japu Ji Sahib Steek, Asa Ki Vaar Steek, Meri Jeevan Kahani, Bhagat Bani Steek, Slok Kabir Ji Steek, Slok Te Sabad Farid Ji Steek, Satte Balwand Di Var Steek, Siddh Gost Steek, Slok Guru Angad Sahib Steek, Bani Mahila 9 Steek, Life History of all Sikh Gurus, Bhattan de Savaiye Steek, Baramaha, Babania Kahania, Adi Bir Bare, Sikh Sidak Na Hare, Dharam Te Sadachar, Gurbani Te Itihaas Bare, Burayi Da Takra, Sarbat Da Bhala, Simran Diyan Barkatan and Sad Steek.

Concept of Rahau (Pause): According to Sahib Singh the Rahau contains the central idea which is widespread throughout whole of the Sabad. He has annotated whole of the Guru Granth Sahib under this assumption and has given the literal meaning thereof. He has placed the literal meaning of the line containing Pause or Rahau in the beginning though in the text it is in the end.[212]

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212 'ਤਾਂ ਵੀ ਪ੍ਰੋਫੈਸਰ ਸਾਹਿਬ ਸਿੰਘ ਜੀ ਨੇ ਸਾਰੇ 'ਦਰਪਣ' ਵਿਚ 'ਰਹਾਉ' ਨੂੰ ਹੀ ਕੇਂਦਰੀ ਵਿਚਾਰ ਮੰਨ ਕੇ ਸ਼ਬਦਾਂ ਦੇ ਅਰਥ ਕੀਤੇ ਹਨ। ਉਨ੍ਹਾਂ ਤੇ ਰਹਾਉ ਵਾਲੀ ਤੁਕ/ਤੁਕਾਂ ਦੇ ਅਰਥ ਹੀ ਪਹਿਲਾਂ ਰੱਖ ਦਿਤੇ ਹਨ ਭਾਵੇਂ ਇਹ ਤੁਕਾਂ ਸ਼ਬਦ ਦੇ ਪਹਿਲੇ ਬੰਦ ਤੋਂ ਮਗਰੋਂ ਹੁੰਦੀਆਂ ਹਨ।' Taran Singh, *op. cit.*, p. 354.

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Single Meaning for a Single Word: Most of the exegetes give more than one meaning of a word or a line of Gurbani but Sahib Singh does not agree with these scholars. He established that one meaning can be approved for a single word or a single line and he did the same. He further says that the discovery of grammatical rules of Gurbani came to be recognized that more than one meaning cannot be credited to a word or a line.

Pronunciation of Words: Sahib Singh adopted the traditional pronunciation approach for the terms used within the Gurbani. He clearly mentioned the meaning and pronunciation of the difficult words of Gurbani. He says that the traditional pronunciation of the word 'Mahla' (ਮਹਲਾ) should not be considered as 'Mahalla' (ਮਹੱਲਾ).[213] Along with

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213 '...ਸੋ, ਲਫ਼ਜ਼ 'ਮਹਲਾ' ਦਾ ਜੋ 'ਮਹੱਲਾ' ਉੱਚਾਰਨ ਚੱਲ ਪਿਆ ਹੈ, ਇਸ ਦਾ ਅਸਲ ਕਾਰਨ ਇਹ ਜਾਪਦਾ ਹੈ ਕਿ ਸਿਰ-ਲੇਖ ਦੇ ਲਫ਼ਜ਼ 'ਮਹਲਾ' ਨਾਲ ਹੀ ਆਮ ਤੌਰ ਤੇ ਲਫ਼ਜ਼ 'ਘਰੁ' ਭੀ ਲਿਖਿਆ ਮਿਲਦਾ ਹੈ; ਤੇ, ਘਰਾਂ, ਮਹੱਲਿਆਂ ਦੇ ਸੰਬੰਧ ਨੂੰ ਹਰ ਕੋਈ ਜਾਣਦਾ ਹੀ ਹੈ । ਤਾਂ ਤੇ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਇਹ ਸਮਝਣ ਦੀ ਲੋੜ ਹੈ ਕਿ ਲਫ਼ਜ਼ 'ਘਰ' ਦੇ ਵਰਤਣ ਤੋਂ ਕੀਹ ਭਾਵ ਹੈ।

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ਘਰ ੪॥ ਏਕੁ ਸੁਆਨੁ ਦੁਇ ਸੁਆਨੀ ਨਾਲ ...

ਉਸ ਸਿਰ-ਲੇਖ ਤੇ ਇਸ ਸ਼ਬਦ ਦੀ ਪਹਿਲੀ ਤੁਕ ਨੂੰ ਆਹਮੋ ਸਾਹਮਣੇ ਰੱਖ ਕੇ ਪੜ੍ਹਿਆਂ ਅਸੀ ਸਹਜੇ ਹੀ ਸਿਰ-ਲੇਖ ਦੇ ਇਹ ਅਰਥ ਕਰ ਸਕਦੇ ਹਾਂ-ਕਬੀਰ ਜੀ ਦੇ ਸ਼ਬਦ ਨੂੰ ਉਸ ਸ਼ਬਦ ਦੇ 'ਘਰ' ਵਿਚ ਗਾਵਣਾ ਹੈ ਜਿਸ ਦੀ ਪਹਿਲੀ ਤੁਕ ਹੈ 'ਏਕੁ ਸੁਆਨੁ ਦੁਇ ਸੁਆਨੀ ਨਾਲਿ'।ਇਸ ਸ਼ਬਦ ਦਾ 'ਘਰੁ ੪' ਹੈ, ਸੋ ਕਬੀਰ ਜੀ ਦਾ ਸ਼ਬਦ ਭੀ 'ਘਰ ੪' ਵਿਚ ਹੀ ਗਾਵਣਾ ਹੈ ।ਉੱਪਰ-ਲਿਖੇ ਪ੍ਰਮਾਣ ਤੋਂ ਅਸਾਂ ਇਹ ਸਮਝ ਲਿਆ ਹੈ ਕਿ ਲਫ਼ਜ਼ 'ਘਰ' ਦਾ ਸੰਬੰਧ 'ਗਾਉਣ' ਨਾਲ ਹੈ; ਲਫ਼ਜ਼ 'ਮਹਲਾ' ਨਾਲ ਨਹੀਂ।... ਸਿਰੀ ਰਾਗ ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਸ਼ਬਦ ਨੰ: ੬ ਅਤੇ ੧੨ ਦਾ ਸਿਰ-ਲੇਖ ਇਉਂ ਹੈ-'ਸਿਰੀ ਰਾਗੁ ਮਹਲੁ ੧' (ਲਫ਼ਜ਼ 'ਮਹਲੁ' ਦੇ ਅਖ਼ੀਰ ਵਿਚ (ੁ) ਹੈ)।ਜੇ ਲਫ਼ਜ਼ 'ਮਹਲਾ' ਨੂੰ 'ਮਹੱਲਾ' ਪੜ੍ਹਨਾ ਹੁੰਦਾ ਤਾਂ ਲਫ਼ਜ਼ 'ਮਹਲੁ' ਨੂੰ 'ਮਹੱਲ' ਪੜ੍ਹਨਾ ਠੀਕ ਹੁੰਦਾ; ਪਰ, ਇਸ ਤਰ੍ਹਾਂ 'ਮਹੱਲਾ' ਤੇ 'ਮਹੱਲ' ਦੋ ਵੱਖ ਵੱਖ ਚੀਜ਼ਾਂ ਬਣ ਜਾਂਦੀਆਂ ਹਨ। ਮਹੱਲ-ਇਕ ਵੱਡਾ ਮਕਾਨ, ਮਹੱਲਾ-ਉਹ ਥਾਂ ਜਿਥੇ ਕਈ ਮਕਾਨ ਇਕੱਠੇ ਬਣੇ ਹੋਏ ਹਨ। ਸੋ 'ਮਹਲਾ' ਦਾ ਉਚਾਰਨ 'ਮਹੱਲਾ' ਨਹੀਂ ਹੈ, ਅਤੇ ਇਸ ਦਾ ਕੋਈ ਵੀ ਸੰਬੰਧ ਲਫ਼ਜ਼ 'ਘਰ' ਨਾਲ ਨਹੀਂ ਹੈ। ਤਾਂ ਫਿਰ, ਇਸ ਲਫ਼ਜ਼ ਨੂੰ ਕਿਵੇਂ ਉੱਚਾਰਨਾ ਹੈ? ਲਫ਼ਜ਼ 'ਮਹਲਾ' ਸਿਰਫ਼ ਸਿਰ-ਲੇਖ ਵਿਚ ਹੀ ਨਹੀਂ ਹੈ, ਬਾਣੀ ਵਿਚ ਭੀ ਕਈ ਵਾਰੀ ਆਉਂਦਾ ਹੈ; ਜਿਵੇਂ:-

੧. ਫਰੀਦਾ 'ਮਹਲ' ਨਿਸਖਣ ਰਹਿ ਗਏ ਵਾਸਾ ਆਇਆ ਤਲਿ।
੨. 'ਮਹਲਾ' ਅੰਦਰਿ ਹੋਦੀਆ, ਹੁਣਿ ਬਹਣਿ ਨ ਮਿਲਨਿ ਹਦੂਰਿ।
੩. ਕਹਾ ਸੁ ਘਰ ਦਰ ਮੰਡਪ 'ਮਹਲਾ' ਕਹਾ ਸੁ ਬੰਕ ਸਰਾਈ।
੪. 'ਮਹਲ' ਕੁਚਜੀ ਮੜਵੜੀ ਕਾਲੀ ਮਨਹੁ ਕੁਸੁਧ।
੫. 'ਮਹਲਾ' ਮੰਝਿ ਨਿਵਾਸੁ ਸਬਦਿ ਸਵਾਰੀਆ।
੬. ਮਹਲੀ 'ਮਹਿਲ' ਬੁਲਾਈਐ, ਸੋ ਪਿਰੁ ਰਾਵੈ ਰੰਗਿ।
੭. ਮਹਰਮੁ 'ਮਹਲ' ਨਾ ਕੋ ਅਟਕਾਵੈ।

ਇਹਨੀਂ ਸਭਨੀਂ ਥਾਈਂ ਲਫ਼ਜ਼ 'ਮਹਲ' ਜਾਂ 'ਮਹਲਾ' ਨੂੰ ਉਸੇ ਤਰ੍ਹਾਂ ਪੜ੍ਹਦੇ ਹਾਂ, ਜਿਵੇਂ ਹੇਠ-ਲਿਖੀ ਤੁਕ ਵਿਚ ਲਫ਼ਜ਼ 'ਗਹਲਾ' ਨੂੰ:-

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these pronunciations he also elaborated the musical terms used in the Gurbani, e.g. meaning of Ghar, Chant etc.

Usage of traditional punctuation: Sahib Singh used the technique of traditional punctuation in his exegetics of Guru Granth Sahib. Some schools of interpretation used the pattern of traditional punctuation in their commentaries. Sahib Singh also follows the same method and gives commas, full-stops, etc., in his commentary. Sahib Singh makes the readers more illuminate by using the technique of punctuations. In fact, the convention of punctuations makes the interpretation more comprehensible and accurate.[214]

ਗਹਲਾ ਰੂਹੁ ਨਾ ਜਾਣਈ, ਸਿਰੁ ਭੀ ਮਿਟੀ ਖਾਇ
ਅੱਖਰ 'ਹ' ਅਤੇ 'ਲ' ਦੇ ਉੱਪਰ (ੱ) ਅੱਧਕ ਵਰਤਣ ਦੀ ਲੋੜ ਨਹੀਂ ਪੈਂਦੀ। ਤੇ, ਇਸੇ ਤਰ੍ਹਾਂ ਹੀ ਸਿਰ-ਲੇਖ ਦੇ ਲਫ਼ਜ਼ 'ਮਹਲਾ' ਨੂੰ ਪੜ੍ਹਨਾ ਹੈ ।
ਲਫ਼ਜ 'ਮਹਲਾ' ਦੇ ਨਾਲ ਵਰਤੇ ਅੰਕ ੧, ੨, ੩, ੪, ੫, ੬ ਦਾ ਉੱਚਾਰਨ-
ਇਸ ਅੰਕ ਨੂੰ ਇਕ, ਦੋ, ਤਿੰਨ, ਚਾਰ, ਪੰਜ ਅਤੇ ਨੌ ਪੜ੍ਹਨਾ ਗਲਤ ਹੈ। ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਹੇਠ-ਲਿਖੇ ਥਾਈਂ ਇਸ਼ਾਰੇ ਵਜੋਂ ਹਿਦਾਇਤ ਮਿਲਦੀ ਹੈ :-

੧. ਰਾਗੁ ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ਪਹਿਲਾ (ਪੰਨਾ ੧੪) ਅੰਕ ੧ ਨੂੰ ਪੜ੍ਹਨਾ ਹੈ, 'ਪਹਿਲਾ'।
੨. ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ਚਉਥਾ (ਪੰਨਾ ੧੬੩) ਅੰਕ ੪ ਨੂੰ 'ਚਉਥਾ' ਪੜ੍ਹਨਾ ਹੈ।
੩. ਵਡਹੰਸ ਮਹਲਾ ੩ ਤੀਜਾ (ਪੰਨਾ ੫੮੨)
੪. ਸੋਰਠਿ ਮਹਲਾ ੪ ਚਉਥਾ (ਪੰਨਾ ੬੦੫)
੫. ਸੋਰਠਿ ਮਹਲਾ ੧ ਦੁਤੁਕੀ ਪਹਿਲਾ (ਪੰਨਾ ੬੩੬)
੬. ਧਨਾਸਰੀ ਮਹਲਾ ੩ ਤੀਜਾ (ਪੰਨਾ ੬੬੪)
੭. ਬਸੰਤ ਮਹਲਾ ੩ ਤੀਜਾ (ਪੰਨਾ ੧੧੬੯)

ਬੱਸ! ਇਸ ਇਸ਼ਾਰੇ-ਮਾਤਰ ਹਿਦਾਇਤ ਨੂੰ ਅਸਾਂ ਹਰ ਥਾਂ ਵਰਤ ਕੇ ਇਹਨਾਂ ਅੰਕਾਂ ਨੂੰ ਪਹਿਲਾ, ਦੂਜਾ, ਤੀਜਾ, ਚਉਥਾ, ਪੰਜਵਾਂ ਅਤੇ ਨਾਵਾਂ ਪੜ੍ਹਨਾ ਹੈ।ਤੇ, ਗੱਲ ਭੀ ਸਿੱਧੀ ਸਾਫ਼ ਹੈ । ਹਰ ਥਾਂ ਲਫ਼ਜ਼ 'ਘਰੁ' ਇਕ-ਵਚਨ ਹੈ, ਹਰ ਥਾਂ ਇਸ ਦੇ ਅੰਤ ਵਿਚ (ੁ) ਹੈ। ਇਸ ਵਾਸਤੇ ਇਸ ਦੇ ਅੰਕ ੧, ੨, ੩, ੪, ੫, ਆਦਿਕ ਨੂੰ ਪਹਿਲਾ, ਦੂਜਾ, ਤੀਜਾ, ਚਉਥਾ, ਪੰਜਵਾਂ ਆਦਿਕ ਹੀ ਪੜ੍ਹਨਾ ਪਏਗਾ। Sahib Singh, *Sri Guru Granth Darpan*, Vol. I, Raj Publishers, Delhi, 1963, pp. 16-19.

214 '... ਪਹਿਲੇ ਪੰਜ (ਗਉੜੀ, ਵਡਹੰਸ, ਬਿਲਾਵਲ, ਮਾਰੂ ਅਤੇ ਪ੍ਰਭਾਤੀ) ਰਾਗਾਂ ਵਿਚ ਤਾਂ ਸਿਰਫ ਕੁਝ ਸ਼ਬਦ, ਅਸ਼ਟਪਦੀਆਂ ਅਤੇ ਛੰਤ ਹੀ ਐਸੇ ਹਨ ਜੋ ਇਹਨਾਂ ਗਉੜੀ ਗੁਆਰੇਰੀ, ਗਉੜੀ ਚੇਤੀ, ਗਉੜੀ ਪੂਰਬੀ, ਗਉੜੀ ਮਾਲਵਾ, ਵਡਹੰਸ ਦੱਖਣੀ, ਮਾਰੂ ਦੱਖਣੀ ਆਦਿਕ ਰਾਗਾਂ ਵਿਚ ਮਿਲਦੇ ਹਨ, ਪਰ 'ਰਾਮਕਲੀ ਦੱਖਣੀ' ਵਿਚ ਇਕ ਲੰਮੀ ਸਾਰੀ ਬਾਣੀ ਹੈ ਜਿਸ ਦਾ ਨਾਮ ਹੈ 'ਓਅੰਕਾਰੁ'। ਸਿੱਖ ਜਨਤਾ ਵਿਚ ਇਸ ਬਾਣੀ ਦਾ ਨਾਮ 'ਦੱਖਣੀ ਓਅੰਕਾਰੁ' ਪ੍ਰਸਿੱਧ ਹੋ ਚੁਕਾ ਹੈ। ਲਫ਼ਜ਼ 'ਦੱਖਣੀ' ਨੂੰ

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Approach of a Grammarian: It is a well-known fact he himself discovered the grammatical rules of Gurbani and in his exegesis he strictly follows these rules. He was convinced that like the rules of nature the language of Gurbani also follows the rules of grammar as any other

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‘ਰਾਮਕਲੀ’ ਨਾਲੋਂ ਹਟਾ ਕੇ ਲਫ਼ਜ਼ ‘ਓਅੰਕਾਰੁ’ ਨਾਲ ਵਰਤਿਆ ਜਾ ਰਿਹਾ ਹੈ । ਇਥੇ ਇਸ ਭੁਲੇਖੇ ਦਾ ਨਿਰਨਾ ਕਰਨ ਦੀ ਲੋੜ ਹੈ ।

‘ਦੱਖਣੀ ਓਅੰਕਾਰੁ’ ਕਿ ‘ਓਅੰਕਾਰੁ’?

ਲਫ਼ਜ਼ ‘ਦੱਖਣੀ’ ਹੇਠ-ਲਿਖੇ ਤਰੀਕਿਆਂ ਅਨੁਸਾਰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਵਰਤਿਆ ਹੋਇਆ ਹੈ :-

(੧) ‘ਗਉੜੀ ਮਹਲਾ ੧ ਦੱਖਣੀ’-ਸ਼ਬਦ ਨੰ: ੫, ਪੰਨਾ ੧੫੨ ।
ਨੋਟ-‘ਗਉੜੀ’ ਦੀਆਂ ਹੋਰ ਕਿਸਮਾਂ ਲਿਖਣ ਦੇ ਤਰੀਕੇ-
ਗਉੜੀ ਚੇਤੀ ਮ:੧ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮ: ੩
ਗਉੜੀ ਮ: ੩ ਗੁਆਰੇਰੀ, ਮ: ੩ ਗਉੜੀ ਬੈਰਾਗਣਿ ।

(੨) ਵਡਹੰਸ ਮਹਲਾ ੧ ਦੱਖਣੀ-ਅਲਾਹਣੀਆਂ ਨੰ: ੩ ਪੰਨਾ ੫੮੦

(੩) ਬਿਲਾਵਲ ਮਹਲਾ ੧ ਛੰਤ ਦੱਖਣੀ-ਛੰਤ ਨੰ: ੧, ਪੰਨਾ ੮੪੩

(੪) ਮਾਰੂ ਮ: ੧ ਦੱਖਣੀ-ਸੋਲਹੇ ਨੰ: ੧੩, ਪੰਨਾ ੧੦੩੩

(੫) ਪ੍ਰਭਾਤੀ ਮ: ੧ ਦੱਖਣੀ-ਅਸ਼ਟਪਦੀ ਨੰ: ੪, ਪੰਨਾ ੧੩੪੩
ਇਸੇ ਤਰ੍ਹਾਂ:

(੬) ਰਾਮਕਲੀ ਮ: ੧ ਦੱਖਣੀ-ਓਅੰਕਾਰੁ, ਪੰਨਾ ੯੨੯
ਨੋਟ:-ਇਥੇ ਹੇਠ ਲਿਖੀਆਂ ਗੱਲਾਂ ਧਿਆਨ-ਜੋਗ ਹਨ-

(੧) ਸਿਰਫ਼ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ‘ਦੱਖਣੀ’ ਕਿਸਮ ਵਰਤੀ ਹੈ ।

(੨) ਪੰਨਾ ੧੫੨ ਉੱਤੇ ‘ਗਉੜੀ ਮਹਲਾ ੧ ਦਖਣੀ’ ਦਾ ਇਹ ਭਾਵ ਨਹੀਂ ਕਿ ਸ਼ਬਦ ਨੰ: ੫ ‘ਦੱਖਣੀ’ ਕਿਸਮ ਦਾ ਹੈ ।

(੩) ਪੰਨਾ ਨੰ: ੫੮੦ ਉੱਤੇ ‘ਵਡਹੰਸ ਮਹਲਾ ੧ ਦੱਖਣੀ’ ਦਾ ਭਾਵ ਇਹ ਨਹੀਂ । ਕਿ ‘ਅਲਾਹਣੀ’ ਨੰ: ੩ ‘ਦੱਖਣੀ’ ਕਿਸਮ ਦੀ ਹੈ ।

(੪) ਪੰਨਾ ਨੰ: ੮੪੩ ਉੱਤੇ ‘ਬਿਲਾਵਲ ਮਹਲਾ ੧ ਛੰਤ ਦਖਣੀ’ ਦਾ ਇਹ ਭਾਵ ਨਹੀਂ ਕਿ ਇਹ ‘ਛੰਤ’ ਨੰ: ੧ ‘ਦੱਖਣੀ’ ਕਿਸਮ ਦਾ ਹੈ।

(੫) ਪੰਨਾ ਨੰ: ੧੦੩੩ ਉੱਤੇ ‘ਮਾਰੂ ਮਹਲਾ ੧ ਦਖਣੀ’ ਤੋਂ ਇਹ ਮਤਲਬ ਨਹੀਂ ਨਿਕਲਦਾ ਕਿ ‘ਸੋਲਹਾ’ ਨੰ: ੧੩ ‘ਦੱਖਣੀ’ ਕਿਸਮ ਦਾ ਹੈ ।

(੬) ਪੰਨਾ ੧੩੪੩ ਉੱਤੇ ‘ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ਦਖਣੀ’ ਦਾ ਇਹ ਭਾਵ ਨਹੀਂ ਕਿ ‘ਅਸ਼ਟਪਦੀ’ ਨੰ: ੪ ‘ਦੱਖਣੀ’ ਕਿਸਮ ਦੀ ਹੈ।
ਇਸੇ ਤਰ੍ਹਾਂ :-

(੭) ਪੰਨਾ ੯੨੯ ਉੱਤੇ ‘ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਦਖਣੀ ਓਅੰਕਾਰ’ ਦਾ ਭਾਵ ਇਹ ਨਹੀਂ ਹੈ ਕਿ ਬਾਣੀ ‘ਓਅੰਕਾਰੁ’ ‘ਦੱਖਣੀ’ ਕਿਸਮ ਦੀ ਹੈ’। *Ibid.,* pp. 11-12.

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language of any time does. For the ease of readers he solves the grammatical problems along with the interpretation of a text.[215]

It can be said that the Singh Sabha Movement was a renaissance movement in the history of Sikhism. The exegetical works created by the scholars of this school clearly exhibit their attempt to bring out the original ideology of the Sikh principles. Singh Sabha scholars adopted an approach which was primarily guided by the scientific and rationalistic influence of Western education. Through this process of re-interpretation of the Sikh tradition they were able to produce detailed commentaries on Guru Granth Sahib from a purely Sikh perspective.

Academic School

"Sikhism is a religion with a message of hope and optimism. It does not regard this world as a place of suffering, and human birth as a punishment. Rather it is an opportunity given by God in His infinite mercy to practice righteousness and to realize one's real identity with

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215 'ਭਗਤ ਜਨਾ ਕਉ ਰਾਖਦਾ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥
ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਊਜਲੇ ਸਾਚੇ ਕੇ ਗੁਣ ਸਾਰਿ ॥
ਆਠ ਪਹਰ ਗੁਣ ਸਾਰਦੇ ਰਤੇ ਰੰਗਿ ਅਪਾਰ ॥
ਪਾਰਬ੍ਰਹਮ ਸੁਖ ਸਾਗਰੋ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ ॥੪॥੧੧॥੮੧॥ {ਪੰਨਾ ੪੬}
ਪਦ ਅਰਥ : ਕਉ—ਨੂੰ । ਧਾਰਿ—ਧਾਰ ਕੇ । ਹਲਤਿ—ਹਲਤ ਵਿਚ, {ਅੱ} ਇਸ ਲੋਕ ਵਿਚ । ਪਲਤਿ—ਪਲਤ ਵਿਚ, {ਪਰੱ} ਪਰਲੋਕ ਵਿਚ । ਮੁਖ—{ਲਫ਼ਜ਼ 'ਮੁਖ' ਬਹੁ-ਵਚਨ ਹੈ, ਇਕ-ਵਚਨ 'ਮੁਖੁ' ਹੈ}।ਸਾਰਿ—ਸੰਭਾਲ ਕੇ । ਸਾਰਦੇ—ਸੰਭਾਲਦੇ । ਰੰਗਿ—ਰੰਗ ਵਿਚ, ਪ੍ਰੇਮ ਵਿਚ । ਸੁਖ ਸਾਗਰੋ—ਸੁਖ ਸਾਗਰੁ, ਸੁਖਾਂ ਦਾ ਸਮੁੰਦਰ, ਸੁਖਾਂ ਦਾ ਸੋਮਾ । ਸਦ—ਸਦਾ ।੪।' *Ibid.*, pp. 242-243.

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reality."[216] Sikhism is the youngest and the most modern of the world religions. Being a practical religion having the whole humanity in view for its welfare and amelioration, it has been acclaimed by Bradshaw as the 'Faith of the new Age' and *summum bonum* for the modern man. It has made valuable contribution towards the uplift of man and society in almost all spheres.[217]

Guru Granth Sahib is the sacred religious Scripture of the Sikh tradition; along with the medieval valuable social and cultural text of India. Guru Granth Sahib is the Eternal source of ethics, moral and spiritual values. On the other hand, it gives a revolutionary effect by creating the revolutionary elucidation within the Gurbani. The ideology of Guru Granth Sahib supports those people suffered with the course of religious discrimination, economic exploitation, and social injustice.

The text of Guru Granth Sahib has an inexhaustible hermeneutic potential. In this relevant context each generation of scholars has tried to unfold its meaning from its particular angle. Except the above considered subjects, there are some other trends which recently sprouted in the field of interpretation. In today's post-modern revolutionary times where people become aware of their own identity, Sikhism raises the serious issues of modernism, post-modernism, feminism, fundamentalism, orientalism, ecology, globalization,

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216 Daljeet Singh, Kharak Singh (eds.), *op. cit.*, p. vii.
217 *Ibid.*, p. xxxix.

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secularism, subaltern studies, etc., amongst the Guru Granth Sahib Studies can be placed in line with the recent trends.

In the Academic School of interpretation the complete commentaries on Guru Granth Sahib can be placed. It is pertinent to note that these exegetical works have been made only on the academic level. Therefore, the following exegetical works and scholars can be placed in line of Academic School of interpretation. The translations of Guru Granth Sahib made by Ernest Trumpp, Prof. Teja Singh (completed by Dr. Rattan Singh Jaggi), Dr. Gopal Singh, Prof. Gurbachan Singh Talib, S. Gurbachan Singh Makin, S. Pritam Singh Chahal, Dr. Darshan Singh, Advocate Manmohan Singh (English and Punjabi) and Dr. Kartar Singh Duggal can be named in complete and English exegetical works on Guru Granth Sahib. The commentaries on Guru Granth Sahib in Punjabi prepared by Pandit Narain Singh, Giani Bishan Singh, Prof. Teja Singh (Sabarath only), Bhai Vir Singh, Prof. Sahib Singh, Giani Kirpal Singh, Giani Mani Singh, Giani Harbans Singh, Sh. Chela Ram and Dr. Rattan Singh Jaggi can be classified as the pioneer works in the field of interpretation. The exegetical works of Dr. Manmohan Sehgal, Sh. Chela Ram, Dr. Jodh Singh and Dr. Jagjit Kaur Salwan are classical in Hindi language.

Traits of Gopal Singh's Exposition

Gopal Singh (1917-1990) an eminent Punjabi writer, poet, historian, journalist and critic, was born on November 29, 1917 in

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Amritsar to a respected Sikh family of tradesmen. He did his M.A. in English at Khalsa College, Amritsar and for some time edited the weekly magazine 'Mauji'. While working as a lecturer in D.A.V. and Khalsa Colleges at Rawalpindi, he began to take interest in politics and founded an English weekly paper 'Liberator'. He was nominated by the Government of India to the India's Parliament and India's Ambassador abroad in Eastern Europe and South America.

Gopal Singh contributed to the Gurbani interpretation and Sikh history abundantly. In this field, his writings are Sri Guru Granth Sahib (English Translation) into 4 volumes, Thus Spake the Tenth Master, The Religion of the Sikhs and The History of the Sikhs. Gopal Singh was first Sikh annotator to complete the translation of the Sri Guru Granth Sahib into English in 1960. It is believed that initially it was published in 2 volumes although the present publications are published in a four volume set. As the first English translation, it was eagerly welcomed both by the Sikhs and non-Punjabi readers, and received a wide distribution.

Original Essence of Text: Gopal Singh's translation of Guru Granth Sahib is undoubtedly of high standard, as it preserves the essence and appeal of the original text. In his exegetical work, he explains the basic concepts of Sikhism in comparison with other Indian religions. Along with a successful translator he is also a profound interpreter. His marvellous command over the language can be seen from the following couplet:

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The mighty sing of his might.
And the blessed of his light.
Some sing the maketh, given the sack.
He taketh life and giveth it back.[218]

Detailed Interpretation of Words: Gopal Singh uses the elaborated method to interpret the Gurbani in his exposition, as can be seen of the word Onkar, Nam, Purakh, etc. He defines these words by giving the history of their meanings in other Indian religious systems and by elaborating their characteristic emphasis in the context of Gurbani.[219]

Comparative Approach: In his interpretation Gopal Singh also follows the comparative approach in great detail to explain the meaning of the words as well as the fundamental concepts of Gurbani in footnotes as references. He has presented and explained Sikh religion in comparison

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218 Rajinder Singh, 'Guru Granth Sahib de Angrezi Tarjame', in *Gurmat Sahit*, Bhasha Vibhag Punjab, Patiala, 1970, pp. 325-26.

219 *"Onkar'* is the original word in the text. According to Swami Vivekananda, "*Onkar* is the most holy word of the Vedas". A symbolic word meaning the Supreme Being, the Ocean of Knowledge and Bliss Absolute"(*Raja Yoga).* A fuller definition of this word is given in Mandukopanishad: JksfeR;sn{kjfen w¡ loZa rL;ksiO;[;kua Hkwra HkoEfnfo";fnfr loZeksîï-kj ,oA ;PpkU;fR=kdkykrhra rnI;ksîïkj ,o AA ek,MwD;ksfiu"kn~AAûAA "That which was, is, will be, is all *Onkar.* And that which triple time transcends is *Onkar* too." (*Verse* 1); "*Onkar'* has also been used by the Sikh divine, Bhai Gurdas, in the meaning of Creator-Lord, which is that aspect of Godhead when He evolves out of His Absolute Self (*Nirankar* or the Formless aspect) to become a Creative Being: ਓਅੰਕਾਰ ਅਕਾਰ ਕਰ, ਪਵਣ, ਪਾਣੀ ਬੈਸੰਤਰ ਧਾਰੇ (=izks=izîï-kj =izdkj dj] ik.kh] cSlarj ?kkjs) (Var 4). The figure 'one' appended to '*Onkar'* does not merely signify God's unity as against trinity, but also affirms His being a personality and not merely a *Shunya ('kwU;)* or void. "Transcendent (ਓਂ, =izksa) Immanent(-ਕਾਰ, dkj)" , suggests Kapur Singh; "The word in the text is *Nam.* Literally rendered, it would mean 'The Name' or spirit as opposed to *Rup* (Form). A full definition of the word can be found only in the Sikh Scripture itself, for its concept differs from the Vedic. It cannot be rendered merely as 'logos' (or the Word, the second person of Christian Trinity). Guru Nanak himself explains this term in the *JAPU*: '*Jeta Keeta Teta Naon*', i.e., "as much He hath created that much is His Name". The term has also been used to denote God, Word and the discriminating spirit (within). Etymologically, the word has a striking resemblance with the Greek '*neumena*' or the Bright Essence as opposed to phenomena"; "*Purkhu* (*lit.* male person). In the Sankhya system of Hindu philosophy, *Purusha* (the Universal spirit), eternal, indestructible, all-pervasive, is without activity or attribute, and it is left to *Prakriti* (primal nature), itself an uncaused cause, and an ultimate principle, to bring the phenomenal world into being. But the Sikh doctrine, making use of word, emphasises *Purusha* being Himself the only Creator. As in the Sufi and Vaishnavic lore, He is the only He, His creatures being females longing to go out and Unite with Him". Gopal Singh, *Sri Guru Granth Sahib*, Vol. I, Gur Das Kapur & Sons Pvt. Ltd., New Delhi, 1960, p. 1.

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with the semitic and Indian religions. He quotes references from all the religions such examples can be seen in his commentary.[220]

Formation of Words: He had a mastery over the English language and was well-versed in western literature. He adopted free English verse style in his work of translation. At some places he explains the formation of English as well as Punjabi words grammatically.[221] This proves his sincere regard and deep scholarly interest towards his work.

Explanation of Difficult Words: In his translation of Guru Granth Sahib he explains the difficult or obscure words to enable the reader to understand the basic ideas enshrined in the Guru Granth Sahib.[222] He explains the difficult words at the bottom of the page. Unlike Manmohan Singh he does not give the original Punjabi version along with the translation.

Usage of Glossary: At the end of each volume of his translation he mentioned a glossary for the understanding of technical terms used in

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220 *Cf*. Al Quran: "When He decreeth a thing He saith unto it only: Be, and it is." (*Surah* II, 117) Bhai Mani Singh interprets the phrase '*Eko Kavao,* as*, One Onkar*'. See *also* the Bible (*St. John, I)* "In the beginning was the Word, and the Word was with God, and the Word was God". The meaning, therefore, is that the creation came into being through God's Will (Word), p.5; '*Karma*' of the original text is the principle of causality in moral experience. *Cf*. "As fruit of good deeds done, promising men much profit in new births for works of faith." (*Bhagwad Gita*), p. 2; "They who make their practice to consist of nothing else but sacrifice and public charity, win only for themselves the lunar world; these then return again. "(*Prashanopanishad, I, 9). Ibid,* p. 6.

221 ਸੁਧਾਖ੍ਰਰ= ਸੁਧਾ+ਅਖਰ: also, the nectar (ਸੁਧਾ) word (ਅੱਖਰ), p. 253; ਮੁਖਾਗਰ= ਮੁਖ+ਅਗ੍ਰ *i.e.* has learnt by rote (or heart), *Ibid.*, p. 64.

222 'Sur-nar' and 'Muni-jan' literally mean angelic men and sages (or men of silence) respectively. 'Nara' in Vishnu Purana is a creature with limbs of a horse and human body; '*Dharmaraja'* or the lord of moral law, who awards punishment according to a human's deeds recorded by his two angels- Chitra (or *Chit*, conscious), and *Gupta* (unconscious), *Ibid.*, p. 8.

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the Guru Granth Sahib. At some places he included brief historical reference[223] for the proper understanding of a difficult term. The original page numbers of the Guru Granth Sahib have also been given in the translation.

Basic Knowledge of Sikhism: In the first volume of his translation, a detailed essay on Sikh philosophy follows the preface. It includes the concepts of Sikhism and the life of ten Gurus in an explanatory form.[224]

Fundamental Traits of Manmohan Singh's Exposition

Manmohan Singh (1896-1969), an advocate by profession, was born on June 1, 1896 in a middle class Jat Sikh family of village Mohie in District Ludhiana of Punjab.[225] Manmohan Singh, a mystic, a man of vast, varied and deep learning, was eminent for his erudition. He attempted the exposition of Guru Granth Sahib for the first time both in Punjabi and English languages. Gurbani originally is composed in a poetical form. To translate poetical compositions in another language is not at all an easy job. Manmohan Singh's work occupies a unique position among the work devoted to Gurbani exegesis.

Translation-cum-Exegetical Work: Manmohan Singh's translation is the only exegetical work which gives Gurbani along with its English

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223 The reference here is to Sulhi Khan's beard. He, Akbar's General, had sworn on his beard to dethrone Guru Arjun, the writer of this verse, and put in his place his elder brother, Prithi Chand (who swore greater allegiance to the king and was a rival claimant of the spiritual throne of Guru Nanak). Sulhi, however, got burnt by accident in a brickkiln and thus was his design on the Guru frustrated by God. *Ibid.*, p. 191.

224 *Ibid.*, pp. XXX-XLVIII.

225 Manmohan Singh, *Sri Guru Granth Sahib: English & Punjabi Translation,* Vol. 8, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2008, p. iv.

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translation and its exegesis in Punjabi language. He divided his each page of translation into three sections. He gives the original version of Gurbani into first section; in the second, translation of Gurbani into English language; and in the third and last section, Gurbani's exegesis into Punjabi.[226]

Direct and Devotional Style: He has attempted the annotation and explication of Gurbani with great devotion and deep reverence. In his own words, "I have not adhered to the interpretation in conformity with the grammatical rules, or the principles enunciated in Sabadarath but have taken the simpler view in harmony with Sikh faith and tenets. It is a single-handed effort and attempt with no extraneous financial or scholarly help from any quarter."[227] He performed Ardas to invoke the blessings of God before commencing the printing of the first volume.

Numbers for Difficult Words: He has given the numbers almost on every difficult word and the literal meaning in both the languages carry the same number in the translation.[228] Being a literal meaning of the word followed by spiritual sense it gives sufficient scope to the reader for understanding and to attempt his own interpretation without any external help like dictionary, encyclopaedia and any other commentary.

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226 ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ॥ O Nanak ! the carefree Master makes merry. ਹੇ ਨਾਨਕ! ਬੇ-ਮੁਹਤਾਜ ਮਾਲਕ ਮੌਜਾਂ ਮਾਣਦਾ ਹੈ। *Ibid.*, Vol. 1, p. 3.

227 *Ibid.*, p. II.

228 ਨੈਨਹੁ[32] ਦੇਖੁ ਸਾਧ ਦਰਸੇਰੈ[33]॥
With thy eyes[32], see thou the vision[33] of the saints.
ਆਪਣਿਆਂ ਨੇਤ੍ਰਾਂ[32] ਨਾਲ, ਤੂੰ ਸੰਤਾਂ ਦਾ ਦਰਸ਼ਨ[33] ਵੇਖ। *Ibid.*, Vol. 8, p. 4305.

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Glossary for Technical Terms: Manmohan Singh appends the index with detailed discussion about the language and vocabulary used in the Guru Granth Sahib and other miscellaneous information in the form of glossary in the eighth and the last volume of his exegesis. In the first section, he provides the information about the philosophical,[229] historical,[230] geographical[231] and cultural[232] terms of contemporary Indian civilization. In the second section, he refers a source in the form of 'Gur Sabad Rattan Parkash' to locate any particular hymn or verse of Gurbani. The Raga-wise table of contents is also included in the last volume.[233]

Features of Gurbachan Singh Talib's Exegesis of Guru Granth Sahib

G. S. Talib (1911-1986) was an eminent Sikh scholar born in Munak, District Sangrur of Punjab.[234] He had a brilliant academic and professional career. He has written or edited 8 books in Punjabi and 24 in English, besides producing a large number of research papers, articles and radio talks. His works are mainly concerned with the interpretation of Gurbani. Some of his books are Muslim League Attack on the Sikhs

229 Six schools of philosophy: 1. Sankh, 2. Niai, 3. Patanjal, 4. Bai-sesak, 5. Mimamsa, 6. Vedant. *Ibid.*, Vol. 8, p. 4738.

230 The four castes: 1. The Literates, 2. The Warriors, 3. The Agriculturists, 4. The Menials. *Ibid.*, p. 4735.

231 The seven under-worlds: 1. Atal, 2. Vital, 3. Sutal, 4. Rasatal, 5. Tatatal, 6. Mahatal, 7. Patal. *Ibid.*, p. 4729.

232 Sixteen sorts of decorations: 1. Cleanliness, 2. Ablution, 3. Toothpaste, 4. Beauteous robe, 5. Dyes or dyeing material, 6. Dressing of hairs, 7. Parting of hair, 8. Mark on the brow, 9. Perfuming the body, 10. Henna, 11. Ornaments, 12. Flowers, 13. Collyrium, 14. Betel leaf, 15. Reddening of the lips, 16. Application of Otto, saffron and red lead to the hair. *Ibid.*, p. 4730.

233 *Ibid.*, p. 4726.

234 Jodh Singh, *Gurbachan Singh Talib: Jivan Te Rachna*, Punjabi University, Patiala, 1988, p. 4.

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and Hindus in Punjab 1947 (1950), Anapachhate Rah (1952), Adhunik Punjabi Sahit (Punjabi Kav) (1955), The Impact of Guru Gobind Singh on Indian Society (1966), Guru Nanak: His Personality and Vision (1969), Pavitar Jiwan Kathavan (1971), Bhai Vir Singh: Life, Times and Works (1973), Baba Sheikh Farid (1975), Selections from the Holy Granth (1975), Guru Tegh Bahadur: Background and Supreme Sacrifice (1976), Japuji: The Immortal Prayer Chant (1977), Bani of Sri Guru Amar Das (1979) and translation of the Guru Granth Sahib in English (four volumes)(1984).

According to his own words, the task of compiling a new translation of Sri Guru Granth Sahib was assigned to him in 1977 by Punjabi University, Patiala.[235] He does include many useful footnotes, shedding some light on the teachings of Gurus.

Rhythmic Structure: G.S. Talib has made an attempt to render closely the original text in detail, taking into account the verbal nuances, the vision enshrined in it and the sensitive poetic features. Along with the features just mentioned, an unobtrusive rhythmic structure has been adopted for the translated text, to aid an emotional and imaginative

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235 "The present English translation of Sri Guru Granth Sahib was called forth by a reiterated desire voiced over the years in the Syndicate of the Punjabi University that the University, equipped with a department devoted to the study of the holy Granth Sahib, its philosophy and other aspects related to the elucidation of its message, also undertake a new English translation of the sacred Volume. Such a translation was intended to serve as a definitive version for further renderings of the holy Book, complete or in parts, in other languages, Indian and foreign. It was felt that despite the existence of several English renderings from the Book, there was scope for a fresh attempt at presenting the volume in English, keeping the translation close to the original text in minute detail, of accuracy and as far as possible, of felicity. It was in this background that this undertaking was assigned early in 1977 to the present writer." G.S. Talib, *Sri Guru Granth Sahib* (English Translation), Punjabi University, Patiala, 1984, Preface, p. xv.

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approach to the original, which is meant to inspire and arouse the self to attempt to live the spiritual experience.

Conceptual and Philosophical Terms: In finding parallels for concepts and philosophical terms their signification in relevant philosophical systems is kept in view by G.S. Talib. He draws the terms from the Hindu, Yogic and other systems are given their corresponding parallels, which when necessary, are clarified in the footnotes. The footnotes touch upon the philosophical and linguistic issues involved, and make for greater clarity of understanding.

Terms used for the God: G.S. Talib uses the word Lord for the Supreme Being according to the context in his exegetical work. Original forms of the attributive names of God, whether from the Indian background or the Perso-Arabian are indicated and explicated in the footnotes wherever required by the context. The same is true of concepts. For the Guru and its synonyms Master, Preceptor and less often, Enlightener is used. His grasp over the Sikh teachings is very deep and penetrating and presentation retains the fervour and warmth of the original.

Usage of Diacritical Marks: His knowledge of Sanskrit, Punjabi, Hindi, Arabic and Persian is vast and deep. While making translation of Guru Granth Sahib, G. S. Talib wrote down the proper classical names and concepts. The system prevalent in Indian scholarship is partly adopted. Certain names like Rama, Krishna and Shiva are familiar to the scholars

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of Indian religious thought. To omit their end-vowel would only create confusion. There is no fear of these names being pronounced as Ramā, Krishnā and Shivā. For the elongated 'āh' sound the diacritical sign as indicated here, is provided where necessary.

Disapproval of Question-Answer Style: The most prevalent style of interpreting the Gurbani was predominantly question-answer style. But Talib did not approve of it and says that it misses the essence of the problem; and instead only imposes a framework for which there is no warrant in the test as it stands in the Holy Granth.[236]

Disagrees with Intellectual Approach: The revealed Word of Scripture cannot be fully understood intellectually. Like other scholars G. S. Talib agrees with this idea. He writes in the commentary of Japuji, "While the discursive intellect may attempt some idea of these in concepts, the symbolical language employed by the Guru is the only one in which they may be suggested and enter, though imperfectly, into the consciousness of the person trying to have some approach them."[237]

The purpose of every religious text is to explain the revealed Word to the common people. Various disciplines and schools of Gurbani interpretation emerged partly because of the differences in the philosophical outlook of the scholars, and partly because of the

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236 G. S. Talib, *Japuji: The Immortal Prayer Chant*, Munshiram Manoharlal Pvt. Ltd., New Delhi, 1977, p.12.

237 *Ibid.*, p. 126.

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affiliations of the interpreters to different sects. However, all the exegetical writings succeeded to a certain extent for the relevant purpose, though all have own limitations and shortcomings as well.

Apart from the names of scholars mentioned above, the contribution made by Jagbir Singh, Joginder Singh Kairon, Gurbhagat Singh, Jasbir Singh Ahluwalia, Kapur Singh, Balbir Singh, Pashaura Singh, Devinder Singh Chahal, Bhagat Singh Hira, Jodh Singh, Manmohan Singh, Puran Singh, Rattan Singh Jaggi, Wazir Singh, Sardul Singh Caveeshar, Teja Singh, S. S. Kohli, Mohan Singh Diwana, Sahib Singh, Jodh Singh (Bhai), Taran Singh, Sohan Singh, Sher Singh, Joginder Singh and Khazan Singh through their works in context of Gurbani is no less important. Some prominent Sikh scholars like Gurbhagat Singh, Joginder Singh Talwara, Gulzar Singh Kang, Onkar Singh, and Vikram Singh are working continuously on the exegesis of Guru Granth Sahib. The scholars from every religion have applied their skills to understand the Eternal meaning of Gurbani. In fact, a number of interpretations have remained a part and parcel of Sikh tradition throughout its history. A search for the true meaning of Guru Granth Sahib would continue even in the times to come. The true meaning of a Scripture is the solid historical reality of the continuum of actual meanings over centuries to actual people. Thus, the real meaning of Gurbani is not any one meaning but it is a dynamic process of meanings in variegated and unending flow.

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Chapter-IV

Understanding of Guru Granth Sahib: A Hermeneutical Study

The term 'hermeneutics' finds its roots in the Greek word *hermeneuein* which means interpretation or explanation. It deals with the triadic structure of major concepts such as nature of the text; what it means to understand a text; and how understanding and interpretations are determined by the presuppositions and beliefs of the audience to which the text is being interpreted. The hermeneutics is, therefore, a science of interpretation and concerns with the, problems, methods and purpose of interpretation.

The hermeneutics can be considered as a search for true text, or a search for true meaning. For S.P. Dubey, "The art of interpreting a religious text either by me today or by a commentator of another day is said to be hermeneutics."[238] The hermeneutics is the training in the art of interpreting the Scripture by extracting its meaning for communication to others. It is a science which establishes rules, principles and methods of interpreting religion and its Scripture and its relation to society. As such hermeneutics concerns to how the true meaning of a text can be determined with accuracy and how a reader perceives and interprets the reality. "The hermeneutics of a text works on

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238 S.P. Dubey, 'Hermeneutics and Sankara', *The Indian Journal of Theology*, Bishops College, Calcutta, July-December, 1982, pp. 166-167.

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a different level, since it is concerned not so much with how the text works, but instead with what the text is saying. The hermeneutics is about recovering and understanding the meanings of texts— sometimes this may be quite easy and literal, but it may also be a subtle process, uncovering meanings that perhaps even the author did not intend or was not aware of. However, the texts are not simply about poetry and meaning, they are also about being read— a point that is easy to miss within the study of any text, including religious texts. A large part of the analysis of texts is not only what can be understood from the text itself, but also from how it is interacted with within a social and cultural context."[239]

It is a widely accepted fact that the religion is an everlasting thought and the principles concerned with it are not merely temporary. The interpretation and re-interpretation of these principles ought to be studied in the newer conceptual facets of society. The doctrines of Gurmat have not sprouted for the sake of history only. So, the history cannot be fixed as a determiner for the boundaries of Gurmat doctrines. The interpreter has to deal with complicated experience of text specially when it is in the form of poetry, which includes the expressions, hopes, objectives, thoughts, feelings on symbolic reflection and magnificence concepts need strong attention. As the Sikhism is a progressive religion,

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239 Malory Nye, *Religion: The Basics*, Routledge, London, 2008, pp. 153-154.

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therefore, ethically; its principles should be re-interpreted time to time, as there is need of re-awakening in Sikh society.

Limitations of Hermeneutics

The hermeneutics, the science of interpretation, has its own limitations which are detailed as under:

1. The specific form and content of scriptural books vary sharply from tradition to tradition and even within a single scriptural corpus. Ritual books, legal codes, myths and legends, historical accounts, Divine revelations, apocalyptic visions, ecstatic poetry, the words of teachers and prophets, and hymns or prayers to deity have all served as a Scripture. Sometimes problems crop up during the fixation of a text then can any universal or common rules be formulated which can be applied to any religious text of the world.

2. The major obstacle to delimit the phenomenon of Scripture is its very medium of expression. The term 'Scripture' is usually reserved for religious texts that have been committed to the written or printed page, as the word itself and its common equivalents, for example, sacred writings. Yet in most religious traditions, sacred texts were transmitted orally in the first place and written down only relatively later. For these reasons, a descriptive distinction between oral and written Scriptures may on occasion be necessary, even though etymologically 'Oral

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Scripture' is a contradiction in terms. Here the question is how science of interpretation be applied to oral traditions prevalent in religions. What measures and bases can be adopted for the interpretation of such traditions?

3. Another problem in delimiting Scripture is of distinguishing the primary sacred text of a religious tradition from other secondary sacred text. Such distinction between a community's pre-eminent Scripture and the rest of its sacred texts is helpful in understanding many religious traditions, in some cases, the panoply of texts revered is so great and the relative distinctions of authority and sacrality among them so unimportant that all have some legitimate claim to the title of Scripture.[240] When the secondary Scriptures are as important as the primary ones then it should be considered whether the hermeneutics of the original and secondary text should be same or it should be different.

4. Other limitation of hermeneutics is the medium of expression in a Scripture. This medium of expression is in the form of revelation only. The hermeneutics is studied in the light of language, grammar, history, culture etc. When we accept the fact that every word of Scripture is

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240 'In the Mahayana Buddhist tradition as a whole, the number of texts treated as sacred is so vast that it is not possible to single out some as more deserving of the title *scripture* than others, save in particular segments of the tradition where one sutra is given extraordinary status (e.g., Nichren Buddhist veneration of the Lotus Sutra in Japan). Even in a community with a scriptural book or canon that is clearly more sacred than other sacred texts, the decision to reserve the status of 'Scripture' only for the former can be a debatable one.'

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revealed then the question arises that whether on the bases of language only the revealed word can be understood?

5. One of the tasks of hermeneutics is the perception of reality which influences and is influenced by the interpreter. The important task of hermeneutics is to make the interpreter aware of the process by which he perceives the reality. The ways we interpret reality determines our identity to a large extent and vice-versa. In other words, the way we explain or interpret a reality reveals and exposes the nature and character of our personality, and conversely speaking, what our personality with its nature and trait we have got that also influences our interpretation of reality. As Hans-Georg Gadamer says, "It is what I am that effects what I see." So, our perception of reality includes many factors related to our identity or personality and factors related to the object of our perception. 'As our perception of reality is profoundly shaped, not only by our previous personal experiences, but also our experiences "remembered", i.e., the experiences we inherit from our ancestors and carry them in our unconscious, subconscious and conscious mind, and also experiences of our people in the past, of our nation has gone through, how many race evolved, how the earth has been formed, how the universe has been shaped, how I have been trained etc. — all these shape our perception of reality to which we are guided

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and led by hermeneutics."[241] It is a fact that we cannot independently interpret without leaving our impressions on the interpretation. In general conditions it is a positive trait but in some special cases of revelation it is a negative trait and is subject to consideration.

6. The understanding of true meaning is other significant factor of hermeneutics. In hermeneutics, we are often in search of the meaning of a statement. Now the question is, can this meaning be obtained simply by understanding the words or sentences? Or, do we have to read, and can we read the mind of the original author without interference of our own perceptions? Further, can the original meaning be obtained without being transmitted by our mind? Even when obtained, will that be of any use to the reader standing several thousand years away from the actual composition.[242] Can the mind of the original composer of any Scripture be understood with reference to his contemporary history? On the one hand, hermeneutics deals with such questions, while on the other it brings forth its limitations through such questions.

7. In hermeneutics the scholar faces double task (i) discovering in the past the original meanings meant for the original reader which were existing in the mind of the original author, and (ii) interpreting it in the present for the present reader. In tracing the original meaning the scholar has to take himself into the past and study the time, situation,

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241 Paulos Gregogrios, 'The Hermeneutical Discussion in India Today', *The Indian Journal of Theology,* Bishops College, Calcutta, 1982, p. 153.

242 S.P. Dubey, *op. cit.*, p. 166.

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context of the past and other related factors like history, culture, sociology, language, etc. of the past surrounding the original author and original reader. In a way, he has to take himself imaginatively in the past time and reach to the mind and purpose of the author. This requires the art and power of his imagination. Hermeneutics gives us these directions but how one can attain the skill of explaining the mind of the author. So, hermeneutics is not only concerned with religion but also includes psychology. From the above discussion a question arises 'whether the hermeneutics is the subject of religion only or is an inter-disciplinary?'

8. "The religions becoming more and more dynamic and their social and political involvements becoming more provoking and problematic, it is the task of every country to contextualize the message of its Scriptures and to seek their faithful meaning in and for its particular cultural, geographical and historical situation. Any hermeneutics that pretends first to discover general, 'time and space transcending interpretations' which are then to be adopted and applied to a particular situation, is not only deluding itself but is actually failing to fulfill precisely the task to which it is, in fact, called, and cannot possibly lead to any kind of real contextuality."[243]

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243 Joseph Pathrapankal, 'Editorial', *Journal of Dharma*, Vol. V, No. I, Dharmaram College, Bangalore, January-March, 1980, p. 2.

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9. Friedrich Schleiermacher has given the term 'special insight'[244] which means the Divine Grace of the revealed word of Scripture. The understanding of the Eternal Reality is also known as special insight. It is noteworthy that the main reason of special insight or the Divine Grace is the intensity of experiencing the Eternal Reality. The special insight is also the reason of the ability of the interpreter for analyzing a text. This special insight is essential for the understanding of a Scripture. So, can intellectual experiences of Science be used for the analysis of revelation? Before studying a Scripture we should categorize our vision in three categories— philosophical, objective and comparative aspects of the study.

I. Philosophical Aspect: When the philosophical study is discussed, a picture of theories emerges in the mind which is the base of every religion. But the scope of Sikh philosophy includes various theories. In the present research, only those theories are applied which are helpful in gaining the knowledge of Sikh vision. The primary theoretical concept of Sikhism is the doctrine of Sabad. The conceptual and spiritual world of Sikhism is based on the Eternal Truth of Sabad. If the word 'Sabad' is replaced with revelation then it is not a misconception. We cannot ignore the Sabad revelation because Sikhism speaks of the basic understanding of Sabad, then of its experience, and further adopting the concepts.

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244 Roy J. Howard, *Three Faces of Hermeneutics: An Introduction to Current Theories of Understanding*, University of California Press, London, 1982, pp. 9-11.

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Everything else is secondary. It is pertinent to note here that Sikhism depends upon the faith on the Scriptural Guru, Guru Granth Sahib. It is not incorrect to say that the primary condition or the primary truth of any religion is faith. If the Divine truth of Eternal Reality is not experienced then even the highest intellectual level is meaningless because the soul of a human being is to be redeemed by the Scripture Guru, Guru Granth Sahib.

Human being is an intellectual being and intellect is the only source to understand everything concerning him as well as beyond his intellect. In the present research, the approach to study the Guru Granth Sahib will be according to our intellect but it does not mean that this approach will be restrained to academic knowledge only rather it will be further to experience the Eternal Reality because without Divine Order and Divine Grace His message cannot be understood.

> *He, who by Guru's grace knows the Lord's will, comes to realise the way of life of all the ages.*[245]
>
> *This is the sign of union with the Lord. That in his mind the man recognises only the True Lord's command.*[246]
>
> *Pondering over the Guru, I have learnt this instruction, that the Merciful Master, through His mercy, ferries His slaves across.*[247]

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245 ਗੁਰ ਕਿਰਪਾ ਤੇ ਹੁਕਮੁ ਪਛਾਣੈ॥
ਜੁਗਹ ਜੁਗੰਤਰ ਕੀ ਬਿਧਿ ਜਾਣੈ॥ *Guru Granth Sahib*, p. 1027.

246 ਪ੍ਰਭ ਮਿਲਣੈ ਕੀ ਏਹ ਨੀਸਾਣੀ॥
ਮਨਿ ਇਕੋ ਸਚਾ ਹੁਕਮੁ ਪਛਾਣੀ॥ *Ibid.*, p. 106.

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The scholarly study helps in formulating a vision towards any text, but a true scholar is that who experiences and understands the Sabad Guru.

> *Supplicates Nanak, of what kind is the man of Divine knowledge?*
>
> *He who recognises his ownself comprehends Him. The divine, who by Guru's grace, embraces Lord's meditation, becomes acceptable in His Court.*[248]
>
> *The divine scholars know nothing but truth; as they obtain true understanding.*
>
> *Led astray by another, they go not astray.*
>
> *They know the True Lord.*[249]
>
> *He alone is the divine, who enshrines affection for the Name.*[250]
>
> *Within the mind of the God-conscious beings is enshrined the Guru's word and they ever, and always bloom in their Lord's love.*[251]

After considering the aspect of Sikh vision, another considerable aspect comes forth that, what is the applicability of Sabad based Sikh vision or approach in practical life? Up to what limits the

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247 ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ॥
ਨਦਰੀ ਕਰਮਿ ਲਘਾਏ ਪਾਰਿ॥ *Ibid.*, p. 465.

248 ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਗਿਆਨੀ ਕੈਸਾ ਹੋਇ॥
ਆਪੁ ਪਛਾਣੈ ਬੂਝੈ ਸੋਇ॥
ਗੁਰ ਪਰਸਾਦਿ ਕਰੇ ਬੀਚਾਰੁ॥
ਸੋ ਗਿਆਨੀ ਦਰਗਹ ਪਰਵਾਣੁ॥ *Ibid.*, p. 25.

249 ਗਿਆਨੀਆ ਨੋ ਸਭੁ ਸਚੁ ਹੈ ਸਚੁ ਸੋਝੀ ਹੋਈ॥
ਓਇ ਭੁਲਾਏ ਕਿਸੈ ਦੇ ਨ ਭੁਲਨ੍ਹੀ ਸਚੁ ਜਾਣਨਿ ਸੋਈ॥ *Ibid.*, p. 425.

250 ਸੋ ਗਿਆਨੀ ਜਿਨਿ ਸਬਦਿ ਲਿਵ ਲਾਈ॥ *Ibid.*, p. 831.

251 ਗਿਆਨੀਆ ਅੰਦਰਿ ਗੁਰ ਸਬਦੁ ਹੈ ਨਿਤ ਹਰਿ ਲਿਵ ਸਦਾ ਵਿਗਾਸੁ॥ *Ibid.*, p. 1415.

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above discussion on faith is relevant, how much the faith system can be applied? These questions can be answered by taking into consideration the three approaches, i.e., the approach of a Saint, a Soldier and a Scholar.

(i) Saint: For Saint, Gurbani has used the words Sant, Sadh, Bhagat, Jan, Sant-Jan, Sadh-Jan, etc., interchangeably. Moreover, the word 'Saint' signifies a range of virtues. It can be whole spectrum rather than a person or an absolute value. A Sant is used to refer to a wise, knowledgeable and religious person with knowledge of Divine Truth. The first duty of the Sikh is to be a Sant or to be a wise and knowledgeable person. A Sant can be loosely translated as saint though this is not very exact, for the English term, when used in the adjective sense 'saintly' refers to a person of great holiness, virtue or benevolence and has a formal connotation in the Western culture. The word can be said a modified form of the word 'Sat' which can simply mean 'truth'. So, a person who makes up his mind on the path of truth is said to be a Sant.

(ii) Soldier: In the context of Sikhism, the term 'Sipahi' is used for a soldier which means warrior or a soldier of truth. Sikhism strongly advocates the concept of Miri-Piri and Sant-Sipahi. These concepts go parallel to each other. Sikhism is the only religion in which war has been justified for the sake of religion, truth and against injustice and cruelty. This life style was first endorsed by the Sixth master, Guru Hargobind in

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the form of Miri and Piri, and later personified by Guru Gobind Singh in the shade of Sant-Sipahi. So, it can be said that these concepts are imbedded in Sikh religion and Sikhism cannot be imagined without these concepts. Faith always supports us, sometimes as a Sant-Sipahi and sometimes as a Scholar.

(iii) Scholar: The term 'Scholar' is derived from the Latin word *Schola* which means a school child, or a student. In other words, a person who studies, searches is a student or disciple. In Sikh perspective, the person who practices for the Eternal Word (Sabad) is said to be the disciple of Guru. Till one practices Sabad-Guru he is a disciple because the Eternal Reality or Eternal Being is beyond the human intellect. As He is beyond our understanding, intellect, unseen and limitless; and one cannot describe Him in lives. So, a true Sikh is one who is always a disciple of His Guru. So, his approach should always be of a disciple, a follower, a Sant and a researcher.

II. Objective Aspect: After discussing the philosophical aspect the objective aspect is as follows:

(i) Philological Study: In philological study, it is necessary to get the knowledge of language and its significance. The language of the Scriptures and religious discourse is different from the general usage of language. In religious discourses, symbolic meaning is primary to lexicon meaning. But in semantic form, the esoteric meanings of the words

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should be more explanatory for the researchers. We can come across through many examples in Gurbani in which Gurus have explained their ideas in simple language by means of story-telling, as:

> *Were I to be a she-fawn, live in a forest, and pick up and eat fruits and tubers.*[252]
>
> *To know Thy way, (O' Lord)! is as horse, saddle and gold crupper for me.*
>
> *To run after virtues is as quiver, arrow, bow, spear and sword-belt for me.*[253]

Whenever the revelation in a Scripture is discussed, the Divine knowledge is referred that is incarnated in words of the Scripture. "Such kind of knowledge or experience has been referred as revelation, Shruti and Samriti, Boddh, Kevelaya, Naam, etc. in the context of various religious traditions. It is such a Divine knowledge and spiritual experience that a religious leader can propagate for the welfare and salvation of the people. When such propagator ideas, experiences and compositions are compiled it takes the form of a religious Scripture."[254]

The language is an important medium for the study of text. The importance of language in a hermeneutical study becomes more relevant for the consideration of its limitations and it cannot be ignored. Here, an attempt has been made to study the revealed compositions and

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252 ਹਰਨੀ ਹੋਵਾ ਬਨਿ ਬਸਾ ਕੰਦ ਮੂਲ ਚੁਣਿ ਖਾਉ॥ *Ibid.*, p. 157.

253 ਘੋੜੇ ਪਾਖਰ ਸੁਇਨੇ ਸਾਖਤਿ ਬੂਝਣੁ ਤੇਰੀ ਵਾਟ॥
ਤਰਕਸ ਤੀਰ ਕਮਾਣ ਸਾਂਗ ਤੇਗਬੰਦ ਗੁਣ ਧਾਤੁ॥ *Ibid.*, p. 16.

254 Darshan Singh, *Bhai Gurdas Sikhi De Pahle Viakhiyakar*, Punjabi University, Patiala, 1986, p. 87.

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spiritual experience through the medium of intellect. It should be kept in mind that language is not the least medium of a hermeneutical study; because the study is not limited to the medium of language, rather is beyond it.

> *Through these fifty-two letters, the three worlds and all else are described.*
>
> *These letters shall perish. That Imperishable Lord, cannot be described through these letters.*[255]

The grammars, dictionaries, exegesis, commentaries of the text make the vision more clear and accurate. But it is also essential to experience the revelation of the revealed power only then revealed experience can be claimed. Just as soul, ego, grace, Divine Order, Eternal Reality, meditation, spirituality, mysticism, etc. are studied through intellectual approach, it should not be forgotten that these cannot be understood without experience. It is essential to analyse any scriptural text in its philosophical, objective and comparative sense on the one hand; while on the other, it is indispensable to adopt the approach of experiencing the spirituality of that text. "Without Guru Sabad the reading of Scripture, grammar and performing of prayers do not avail"[256] in Sikh perspective.

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255 ਬਾਵਨ ਅਛਰ ਲੋਕ ਤ੍ਰੈ ਸਭੁ ਕਛੁ ਇਨ ਹੀ ਮਾਹਿ॥
ਏ ਅਖਰ ਖਿਰਿ ਜਾਹਿਗੇ ਓਇ ਅਖਰ ਇਨ ਮਹਿ ਨਾਹਿ॥ *Guru Granth Sahib*, p. 340.

256 Jodh Singh, The *Religious Philosophy of Guru Nanak,* Sikh Philosophical Society, Varanasi, 1983, p. 173.

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(ii) Theological Study: Theology is a branch related to philosophy which studies every aspect of religion. Theology has various important aspects to study. One of them is to study of revelatory experience of the Eternal Reality and the second is to understand of Eternal Word and the experience of its power through which the Divine experience of the Scripture flows through generations.

Sabad is elementary to Sikhism. It does not mean a simple word but an Eternal Reality which is symbolic of the Divine presence in utter darkness in the form of Eternal Guru, Guru Granth Sahib.

> *For countless ages, there was utter darkness.*
>
> *There was no earth and no sky, but the Infinite Lord's will alone was pervasive.*
>
> *There was neither day, nor night, nor moon, nor sun, but the Lord alone sat in profound trance.*[257]

In Guru Granth Sahib, the power of Sabad is described as the power of the Eternal Reality; the whole world is created from and will sub-merge into Sabad.

> *The creation and deluge occur through the Lord's Word.*
> *Through the Word the creation evolves again.*[258]

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257 ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੂਕਾਰਾ॥
ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ॥
ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ॥ *Guru Granth Sahib*, p. 1035.

258 ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ॥
ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ॥ *Ibid.*, p. 117.

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In Raga Dhanasari, Guru Amar Das says that the light of the 'Sabad Deepak' is pervading all the three worlds and those who absorb this light become pure. The Sabad effaces the ego of the mind and thus imbued in true devotion one receives eternal happiness.

> *The light of the Name lamp is pervading the three worlds.*
>
> *He, who tastes the Name, becomes immaculate.*[259]

The Lord and his love is attained through Sabad. Without the Word, the world is led astray and is born to die again and again. Guru Nanak says that if one realizes the Word, he should not be proud of himself.

> *He who dies of the Divine Word gets immune from death and dies not, again a second time.*
>
> *From Guru's instruction love for God's Name is obtained and the Lord is attained to.*
>
> *Without Lord's Name the world has gone astray and suffers transmigration over and over again.*[260]

The ego, avarice and love of the self are the main impediments in the way of realization of Sabad. If the good is to be received, the renunciation of these bonds, and dwelling on the word, are

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259 ਸਬਦੁ ਦੀਪਕੁ ਵਰਤੈ ਤਿਹੁ ਲੋਇ॥
ਜੋ ਚਾਖੈ ਸੋ ਨਿਰਮਲੁ ਹੋਇ॥ *Ibid.*, p. 664.

260 ਸਬਦਿ ਮਰੈ ਸੋ ਮਰਿ ਰਹੈ ਫਿਰਿ ਮਰੈ ਨ ਦੂਜੀ ਵਾਰ॥
ਸਬਦੈ ਹੀ ਤੇ ਪਾਈਐ ਹਰਿ ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ॥
ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਭੂਲਾ ਫਿਰੈ ਮਰਿ ਜਨਮੈ ਵਾਰੋ ਵਾਰ॥ *Ibid.*, p. 58.

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required.[261] It is through the Guru that we meet the Lord who makes us understand the infinity of His power, and this understanding is possible only when ego is put off by realizing that there is nothing but Sabad in all the three worlds.[262] Guru Nanak says that with the recitation of the true Sabad, the unstable mind is restrained and the nectar is realized.[263] Through Sabad, the dignity of salvation is obtained and false pride is lost.

In the last lines of Japuji, Guru Nanak, consistent to his own terse style, explains the construction of the Divine True mint where Sabad is fashioned and struck. But all this is granted only to those on whom the Ultimate Being casts His gracious glance.

> *Make continence thy furnace, patience thy goldsmith, understanding thy anvil, Divine knowledge thy tools, God's fear thine bellows, practising of penance thy fire and Lord's love thy pot, where in filter the Nectar of God's Name.* [264]

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261 ਹਉਮੈ ਮਮਤਾ ਜਲਿ ਬਲਉ ਲੋਭੁ ਜਲਉ ਅਭਿਮਾਨੁ॥
ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰੀਐ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ॥ *Ibid.*, p. 59.

262 ਗੁਰੂ ਦੁਆਰੈ ਹਮਰਾ ਵੀਅਹੁ ਜਿ ਹੋਆ ਜਾਂ ਸਹੁ ਮਿਲਿਆ ਤਾਂ ਜਾਨਿਆ॥
ਤਿਹੁ ਲੋਕਾ ਮਹਿ ਸਬਦੁ ਰਵਿਆ ਹੈ ਆਪੁ ਗਇਆ ਮਨੁ ਮਾਨਿਆ॥ *Ibid.*, p. 351.

263 ਚਲਤਉ ਮਨੁ ਰਾਖੈ ਅੰਮ੍ਰਿਤ ਚਾਖੈ॥
ਸਤਿਗੁਰ ਸੇਵਿ ਅੰਮ੍ਰਿਤ ਸਬਦੁ ਭਾਖੈ॥ *Ibid.*, p. 352.

264 ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ॥
ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ॥
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ॥
ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤ ਤਿਤੁ ਢਾਲਿ॥
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲੁ॥
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨੁ ਕਾਰ॥
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ॥ *Ibid.*, p. 8.

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III. Comparative Aspect: Sabad is a Dhawani that gives us a clear picture of the form of any text but Sabad is justified when it gives the knowledge of Eternal Reality. The Sabad is the sayings of reliable enlightened souls who have attained the Eternal knowledge. The meaning of Sabad can be of two types concrete and abstract. The concrete Sabad gives us the knowledge of those subjects that can be experienced directly. The sayings of the enlightened souls, educational couplets in structure are concrete Sabad.[265]

Regarding the sensitive issues of metaphysics, saints and sages have given abstract Sabad in Scriptures. The abstract Sabad is also of two types, terrestrial and Vedic. The terrestrial Sabads are not considered as truth. Only the sayings of enlightened souls and sages are taken as truth but Vedic Sabad are believed to be the Sabads of God Himself which are fault proof and perfect.

In Indian ideology, Vedas and other religious Scriptures are believed to be Divine and perfect. The source of their manifestation is not earthly but spiritual. So, these are believed to be authentic Sabad according to Vedic tradition of Indian philosophy.

Principle of Authentic Sabad in Guru Granth Sahib

The principle of authentic Sabad has also been accepted in Guru Granth Sahib. Bhagat Kabir writes that, we should not belittle the Scriptures by doubting them. That person is fake who does not follow the

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265 Ramji Lal, Sahayak, *Kabir Darshan*, Lucknow Vishav Vidayalaya, Lucknow, 1962, p. 271.

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preachings of Scriptures.[266] Guru Amar Das justifies his perception by giving examples of educational facts from Vedas.[267] Guru Arjan Dev gives justification of true meditation by exemplifying from Vedas, Shastras and Puranas.[268]

In Guru Granth Sahib, the emphasis is laid on the sayings of the Mahatma and the showing of respect towards Guru's ordain. It shows the positive point of view of Bani in Guru Granth Sahib. The following couplets justify this idea:

> *With four feet, two horns and a dumb mouth, how shalt thou, then, sing God's praise?*
>
> *Standing and sitting, the stick shall fall on thee, so where wilt thou, then, hide thy head?*
>
> *Without God, thou shalt become a borrowed ox. With a torn nose and maimed shoulders, thou shalt eat the straw of coarse grain. Pause.*
>
> *All day thou shalt wander in the forest, even then thy belly shall not be satiated.*
>
> *Thou listened not to the advice of the holy men, consequently thou shalt obtain the fruit of thy actions.*[269]

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266 ਬੇਦ ਕਤੇਬ ਕਹਹੁ ਮਤ ਝੂਠੇ ਝੂਠਾ ਜੋ ਨ ਬੀਚਾਰੈ॥ *Guru Granth Sahib*, p. 1350.

267 ਵੇਦਾ ਮਹਿ ਨਾਮੁ ਉਤਮੁ ਸੋ ਸੁਣਹਿ ਨਾਹੀ ਫਿਰਹਿ ਜਿਉ ਬੇਤਾਲਿਆ॥ *Ibid.*, p. 919.

268 ਚਾਰਿ ਪੁਕਾਰਿਹ ਨਾ ਤੂ ਮਾਨਹਿ॥
ਖਟੁ ਭੀ ਏਕਾ ਬਾਤ ਵਖਾਨਹਿ॥
ਦਸ ਅਸਟੀ ਮਿਲਿ ਏਕੋ ਕਹਿਆ॥
ਤਾ ਭੀ ਜੋਗੀ ਭੇਦੁ ਨ ਲਹਿਆ॥ *Ibid.*, p. 886.

269 ਚਾਰਿ ਪਾਵ ਦੁਇ ਸਿੰਗ ਗੁੰਗ ਮੁਖ ਤਬ ਕੈਸੇ ਗੁਨ ਗਈਹੈ॥
ਊਠਤ ਬੈਠਤ ਠੇਗਾ ਪਰਿ ਹੈ ਤਬ ਕਤ ਮੂਡ ਲੁਕਈ ਹੈ॥
ਹਰਿ ਬਿਨੁ ਬੈਲ ਬਿਰਾਨੇ ਹੁਈਹੈ॥

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With their ears, the Sikhs hear the instruction which the True Guru imparts.

They who submit to the True Guru's will are imbued with four fold dye (of love).

This is the peculiar way of life of Guru's Sikhs that their soul flowers by hearing Guru's teaching.[270]

In Indian tradition, the existence of Sabad is used as a proof of Scriptures. On the other hand, it is also used as a source of cosmology, as Eternal and primordeal sound.

Sabad as Source of Cosmology

According to Rigveda (1.3.11), everyone has evolved from Sabad. Acharya Shankar quotes in commentary on Brahm Sutra that the world has originated from Sabad; Upanishadas say that the universe has originated from Pranav. It is quoted in Mandukya Upanishada that Onkar is the symbol of indestructible Reality and a collective form of three spaces. The universe is the description of God. According to Tatriya Upanishada (1.4), the whole universe has originated from the single idea of the God. Shevta Shastra, Chandogya and Amrit Bindu Upanishadas also support this view. Naiya & Vaisheshak supports the view that the creation and destruction of universe is due to Will of God. The universe is

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ਫਾਟੇ ਨਾਕਨ ਟੂਟੈ ਕਾਧਨ ਕੋਦਉ ਕੋ ਭੁਸੁ ਖਈਹੈ॥ਰਹਾਉ॥
ਸਾਰੋ ਦਿਨੁ ਡੋਲਤ ਬਨ ਮਹੀਆ ਅਜਹੁ ਨ ਪੇਟ ਅਘਈਹੈ॥
ਜਨ ਭਗਤਨ ਕੋ ਕਹੋ ਨ ਮਾਨੋ ਕੀਓ ਅਪਨੋ ਪਈਹੈ॥ *Ibid.,* p. 524.

270 ਉਪਦੇਸ ਜਿ ਦਿਤਾ ਸਤਿਗੁਰੂ ਸੋ ਸੁਣਿਆ ਸਿਖੀ ਕੰਨੇ॥
ਜਿਨ ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਤਿਨ ਚੜੀ ਚਵਗਣਿ ਵੰਨੇ॥
ਇਹ ਚਾਲ ਨਿਰਾਲੀ ਗੁਰਮੁਖੀ ਗੁਰ ਦੀਖਿਆ ਸੁਣਿ ਮਨੁ ਭਿੰਨੇ॥ *Ibid.,* p. 314.

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created by the activity of atoms in concordance with each other according to the Will of God.

According to Christian ideology, Sabad was alone stand in the beginning of the universe. The belief of creation of universe from word 'Kun' is also in argument with Christian ideology.'[271]

According to Guru Granth Sahib, Sabad is the source of cosmology:

> *With One Word Thou didst effect the world's expansion*
> *and where by lacs of rivers began to flow.*[272]
>
> *The creation and deluge occur through the Lord's Word.*
> *Through the Word the creation evolves again.*[273]

Onkar is the incarnation of God himself. As in Upanishadas, Onkar is the symbol of the Sabad in Gurbani. So, where Sabad is considered as the source of creation.

> *There is but One True God. By Guru's grace, He is obtained.*
> *Brahma was created through the One Lord.*
> *That Brahma cherished the One Lord in the mind.*
> *It is from the One Lord that mountains and ages have emanated.*
> *It is the Lord who created the Vedas.*[274]

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271 Darshan Singh, *Guru Granth Bani Vich Guru Da Sankalap*, Punjabi University, Patiala, 1999, pp. 60-79.

272 ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ॥
ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ॥ *Guru Granth Sahib*, p. 3.

273 ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ॥
ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ॥ *Ibid.*, p. 117.

274 ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ॥
ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ॥

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The One Lord has created the creation.
He has made days, nights and everything.[275]

The entire world is engrossed in the three modes.
It lands in hell and heaven.[276]

Sabad in Indian Tradition of Eternal Reality and Acoustics

The tradition of Eternal Reality of Sabad has been in vogue since the ancient times of Indian religions. Rigveda acknowledges this thought. According to Kath Upanishada, word is Eternal and transcendental Reality. In Bhagwad Gita, Sabad is used as Par Brahmn, i.e., Eternal Reality. For Yogis, the Ultimate Word is present in all human beings. The Sabad rises from primary crown Chakra but is audible when the senses of human being meditate to listen it. This is called primordeal sound. According to Gorakh Nath, the acoustic sound is the explanatory form of Onkar. It includes Brahma, Vishnu and Mahadev. It helps to achieve Nirvana i.e., salvation.[277] It also helps in attaining the mystic experience and resolves all the conflicts of mind. Sabad submerges into Sabad. It means that Sabad is universe.

ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ॥
ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ॥ *Ibid.*, pp. 929-30.

275 ਓਅੰਕਾਰਿ ਉਤਪਾਤੀ॥
ਕੀਆ ਦਿਨਸੁ ਸਭ ਰਾਤੀ॥ *Ibid.*, p. 1003.

276 ਤ੍ਰੈ ਗੁਣ ਕੀਆ ਪਾਸਾਰਾ॥
ਨਰਕ ਸੁਰਗ ਅਵਤਾਰਾ॥ *Ibid.*

277 Govindnath Rajguru, *Gurmukhi Lipi Mein Hindi Gaddaya*, Rajkamal Prakashan, Delhi, 1969, p. 70.

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The above discussion leads us to conclude that the Sabad is proof of revealed Scriptures written by saints and sages. It is a source of cosmology. It is also noteworthy that Sabad is also used as Brahm, Onkar, Pranav, primordeal sound, acoustic word and Bindu. According to Indian tradition, the Eternal Word is Guru that gives knowledge to the universe. So, the Eternal Word and its primordeal sound are also called Guru and Sabad. Hence, Guru is in two forms; one is Godly and second is in the form of primordeal sound.

Principle of Sabad-Guru in Guru Granth Sahib

> *Gurbani is the Divine Word, Gurbani the Lord's knowledge and through Gurbani the Lord is realised to be all pervading.*[278]

In the above quoted couplet of Guru Nanak, Sabad Guru has been informed as acoustic Scripture and universal knowledge. Three forms of Sabad, hence, can be derived: first is primordeal sound; second Guru's ordain; and third universal knowledge. Apart from it, Sabad has also been used as revelation of the above said three forms in Bani of Guru Granth Sahib.

Sabad as the Ultimate Reality: The contributors of Guru Granth Sahib have discussed the universality of Sabad by using it for Ultimate Reality. According to them, Ultimate Reality prevails in both virtue and transcendental form. Before the creation of universe when there was no

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278 ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ॥
ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ॥ *Guru Granth Sahib*, p. 2.

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distinction of form, class, caste, etc., the Ultimate Reality was in the form of Sabad only.

> *When there was no form, no sign and no caste, then in its quintessence form the Name dwelt in the Unlineal Lord.*[279]

In virtuous form, Sabad is present in the universe as well as in the human soul.

> *His Name, that is within all, should abide in his own Home, so that the mind's wandering may cease. The mind then obtains the Lord, whose light is pervading the three worlds.*[280]
>
> *Amongst all, the True Lord's Name is contained and by His own grace, the Lord is met.*[281]

According to the Bani of Guru Granth Sahib, the Ultimate Reality is present in the entire three universes. The principle of Sabad Brahmn in Guru Granth Sahib is in accordance with the Indian tradition.

Sabad as a Primordeal Sound: In Guru Granth Sahib, Sabad has also described as primordeal sound.

> *Day and night, the Divine music resounds within him, who, by Guru's grace, knows the wondrous state of the Deathless Lord.*
>
> *When one knows the Name, then realises he the One Detached Lord, pervading all.* [282]

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279 ਰੂਪੁ ਨ ਰੇਖਿਆ ਜਾਤਿ ਨ ਹੋਤੀ ਤਉ ਅਕੁਲੀਣਿ ਰਹਤਉ ਸਬਦੁ ਸੁ ਸਾਰੁ॥ *Ibid.*, p. 945.

280 ਸੁ ਸਬਦੁ ਨਿਰੰਤਰਿ ਨਿਜ ਘਰਿ ਆਛੈ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਸੁ ਸਬਦਿ ਲਹੈ॥ *Ibid.*

281 ਸਭ ਮਹਿ ਸਬਦੁ ਵਰਤੈ ਪ੍ਰਭ ਸਾਚਾ ਕਰਮਿ ਮਿਲੈ ਬੈਆਲੰ॥ *Ibid.*, p. 1275.

282 ਅਨਹਦ ਸਬਦੁ ਵਜੈ ਦਿਨੁ ਰਾਤੀ॥

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The True Guru has dropped the Immortalising Nectar into my mouth.

Whereat the Lord became manifest within my tenth gate.

There, in the tenth gate, resounds the celestial strain of the utterance of the Guru's word and one easily merges in the Lord.[283]

Meeting with saints, night and day my soul remains pleased and beauteous look my home and mansion.

The unbeaten melodious music of the five musical instruments resounds since the friends have come into my home.[284]

The concept of primordeal sound given by the contributors of Guru Granth Sahib is different from the other traditions followed by Nathas and Saints. According to Nathas and Yogis, the primordeal sound is such as mystic sound which audible only after reaching the zenith of hardcore meditation. This sound is just a vibration which can be audible, after achieving the ecstatic state through meditation. The contributors of Guru Granth Sahib have though used appropriate vocabulary, yet they have used the primordeal sound for that mystic state in which human soul experiences continuous and aesthetic rasa of the music due to reunion with God. It is a blissful state free from joy and sorrows, music based, determination, firm and fearless.

ਅਵਿਗਤ ਕੀ ਗਤਿ ਗੁਰਮੁਖਿ ਜਾਤੀ॥
ਤਉ ਜਾਨੀ ਜਾ ਸਬਦਿ ਪਛਾਨੀ॥
ਏਕੋ ਰਵਿ ਰਹਿਆ ਨਿਰਬਾਨੀ॥ *Ibid.*, p. 904.

283 ਅੰਮ੍ਰਿਤ ਰਸੁ ਸਤਿਗੁਰੂ ਚੁਆਇਆ॥
ਦਸਵੈ ਦੁਆਰਿ ਪ੍ਰਗਟੁ ਹੋਇ ਆਇਆ॥
ਤਹ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਧੁਨਿ ਬਾਣੀ ਸਹਜੇ ਸਹਜਿ ਸਮਾਈ ਹੇ॥ *Ibid.*, p. 1069.

284 ਅਨਦਿਨੁ ਮੇਲੁ ਭਇਆ ਮਨੁ ਮਾਨਿਆ ਘਰ ਮੰਦਰ ਸੋਹਾਏ॥
ਪੰਚ ਸਬਦ ਧੁਨਿ ਅਨਹਦ ਵਾਜੇ ਹਮ ਘਰਿ ਸਾਜਨ ਆਏ॥ *Ibid.*, p. 764.

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There in the saints' society are full sounds of the melody of the five musical instruments.

Without being struck, they play wondrously and marvelously.

There are saints, God's people play with their Lord.

Remaining perfectly detached, the saints contemplate their Supreme Lord.

Saints' congregation is the seat of peace, poise and pleasure.

The galaxy of the saints sit and sing the Lord's praises. There is no malady, sorrow, birth and death there.[285]

The continuous meditation of God is knowledge.[286] So, according to Guru Granth Sahib, the primal state is the state of manifested knowledge. The experience of knowledge is revelation of Absolute Reality. In the Bani of Guru Granth Sahib, the Sabad is called as 'Dhur Ki Bani', that is, the order of Ultimate Being. So, Sabad is a form of Ultimate Being. Apart from it, Guru Granth Sahib emphasizes that Absolute Reality is incarnated in the Guru.

Sabad in the Form of Ordain of Guru: The contributors of Guru Granth Sahib have laid special emphasis on the form of Sabad as ordain of the Guru. Sabad is a source through which the Ultimate Knowledge gained in primal state is written in human language. When a Guru speaks his ordains, he is inseparable from his experience because his experience is

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285 ਪੰਚ ਸਬਦ ਤਹ ਪੂਰਨ ਨਾਦ॥
ਅਨਹਦ ਬਾਜੇ ਅਚਰਜ ਬਿਸਮਾਦ॥
ਕੇਲ ਕਰਹਿ ਸੰਤ ਹਰਿ ਲੋਗ॥
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਨਿਰਜੋਗ॥੧॥
ਸੂਖ ਸਜਹ ਆਨੰਦ ਭਵਨ॥
ਸਾਧਸੰਗਿ ਬੈਸਿ ਗੁਣ ਗਾਵਹਿ ਤਹ ਰੋਗ ਸੋਗ ਨਹੀ ਜਨਮ ਮਰਨ॥ *Ibid.*, p. 888.

286 Jai Ram Mishar, *Sri Guru Granth Darshan*, Sahit Bhawan Pvt. Ltd., Allahabad, 1960, p. 257.

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the result of illumination of Ultimate Knowledge. This illumination is Divine. So, the Sabad is true Guru in itself. That is why, in Guru Granth Sahib, Sabad is known as the Ultimate Reality[287] as well as the Guru.[288]

The Guru Granth Sahib also provides the multi-functions of Sabad as Guru. So, patience,[289] doubtlessness[290]; state of indifference, i.e. renunciation,[291] control over senses[292]; achievement of divine rasa, i.e. aesthetics; relief from sorrows,[293] transcendental attributes[294]; good health[295]; regulation of desires,[296] fear of God,[297] peace of mind[298];

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287 ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪੁ ਹੈ ਗੁਰਬਾਣੀ ਬਣੀਐ॥ *Guru Granth Sahib*, p. 304.
ਗੁਰਮੁਖਿ ਬਾਣੀ ਬ੍ਰਹਮੁ ਹੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ॥ *Ibid.*, p. 39.
ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥ *Ibid.*, p. 515.

288 ਸਬਦਿ ਗੁਰੂ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਇਤ ਉਤ ਏਕੋ ਜਾਣੈ॥ *Ibid.*, p. 944.
ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੰ॥ *Ibid.*, p. 635.
ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ॥ *Ibid.*, p. 982.
ਸਤਿਗੁਰ ਬਚਨ ਬਚਨ ਹੈ ਸਤਿਗੁਰ ਪਾਧਰੁ ਮੁਕਤਿ ਜਨਾਵੈਗੋ॥ *Ibid.*, p. 1310.

289 ਨਾਮੁ ਸਾਲਾਹੀ ਰੰਗ ਸਿਉ ਗੁਰ ਕੈ ਸਬਦਿ ਸੰਤੋਖੁ॥ *Ibid.*, p. 61.

290 ਗੁਰ ਸਬਦੀ ਸਹਸਾ ਦੂਖੁ ਚੁਕਾਏ॥ *Ibid.*, p. 128.
ਸਬਦਿ ਭੇਦਿ ਭ੍ਰਮੁ ਕਟਿਆ ਗੁਰਿ ਨਾਮੁ ਦੀਆ ਸਮਝਾਇ॥ *Ibid.*, p. 994.

291 ਸਦਾ ਅਲਿਪਤੁ ਰਹੈ ਗੁਰ ਸਬਦੀ ਸਾਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਦਾ॥ *Ibid.*, p. 1061;
ਕੋਈ ਗੁਰਮੁਖਿ ਬੁਝੈ ਸਬਦਿ ਨਿਰਾਲਾ॥ *Ibid.*, p. 1031;
ਆਸਾ ਆਸ ਕਰੈ ਨਹੀ ਬੂਝੈ ਗੁਰ ਕੈ ਸਬਦਿ ਨਿਰਾਸ ਸੁਖੁ ਲਹੀਆ॥ *Ibid.*, p. 835.

292 ਜੀਵਨ ਮੁਕਤੁ ਮਨਿ ਨਾਮੁ ਵਸਾਏ॥ *Ibid.*, p. 412.
ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਛੁਟੈ ਜੀਵਨ ਮੁਕਤੁ ਸੋ ਹੋਇ॥ *Ibid.*, p. 948.
ਮਨੁ ਸਬਦਿ ਮਰੈ ਪਰਤੀਤਿ ਹੋਇ ਹਉਮੈ ਤਜੇ ਵਿਕਾਰ॥ *Ibid.*, p. 162.

293 ਸੋ ਸਚੁ ਸੇਵਿਹੁ ਸਿਰਜਣਹਾਰਾ॥
ਸਬਦੇ ਦੂਖ ਨਿਵਾਰਣਹਾਰਾ॥ *Ibid.*, p. 1053
ਦੂਖ ਵਿਸਾਰਣੁ ਸਬਦੁ ਹੈ ਜੇ ਮੰਨਿ ਵਸਾਏ ਕੋਇ॥ *Ibid.*, p. 1413.

294 ਅੰਦਰਹੁ ਦੁਰਮਤਿ ਦੂਜੀ ਖੋਈ ਸੋ ਜਨੁ ਹਰਿ ਲਿਵ ਲਾਗਾ॥ *Ibid.*, pp. 767-768;
ਸਾਚੌ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਹਉਮੈ ਬਿਖੁ ਮਾਰੀ॥ *Ibid.*, p. 419.

295 ਗੁਰ ਕਾ ਸਬਦੁ ਸਭਿ ਰੋਗ ਗਵਾਏ ਜਿਸ ਨੋ ਹਰਿ ਜੀਉ ਲਾਏ॥ *Ibid.*, p. 1131;
ਰੋਗੁ ਸੋਗੁ ਦੁਖੁ ਵੰਞੈ ਜਿਸੁ ਨਾਉ ਮਨਿ ਵਸੈ॥ *Ibid.*, p. 963.

296 ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਨਿ ਮੋਹੁ ਸਰੀਰਾ॥
ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰ ਸੁ ਪੀਰਾ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਿਉ ਮਨੁ ਧੀਰਾ॥ *Ibid.*, p. 414.

297 ਭੈ ਭਉ ਰਾਖਿਆ ਭਾਇ ਸਵਾਰਿ॥ *Ibid.*, p. 151;
ਭੈ ਭਉ ਘੜੀਐ ਸਬਦਿ ਸਵਾਰਿ॥ *Ibid.*
ਸੁਰਤਿ ਹੋਵੈ ਪਤਿ ਊਗਵੈ ਗੁਰ ਬਚਨੀ ਭਉ ਖਾਇ॥ *Ibid.*, p. 18.

298 ਗੁਰ ਬਚਨੀ ਮਨੁ ਸਹਜ ਧਿਆਨੇ॥ *Ibid.*, p. 796.
ਤਨੁ ਮਨੁ ਖੋਜੇ ਤਾ ਨਾਉ ਪਾਏ॥
ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ॥ *Ibid.*, p. 110.
ਅੰਤਰਿ ਨਾਮੁ ਰਵਿਆ ਨਿਹਕੇਵਲੁ ਤ੍ਰਿਸਨਾ ਸਬਦਿ ਬੁਝਾਈ ਹੇ॥ *Ibid.*, p. 1044.

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determination for ideal life[299]; success in every sphere of life[300]; attaining knowledge[301]; fulfillment of desires[302]; relief from ignorance[303]; concentration[304]; virtue[305]; freedom from bondages[306]; achieving respect[307] etc. are the results of the guidance and practice of Sabad Guru.

Sabad being the ordain of Guru, the Guru Granth Sahib is full of a good many hymns on the importance of Gurbani.[308] It can be concluded that Sabad, as the incarnation of Guru, is presented in three forms. First is the concrete form of Sabad as educational; second is the abstract form of acoustic sound, i.e., primordeal; and third the universal form of the virtuous and the transcendental Ultimate. Though Sabad Guru prevails in all the three forms in the Indian tradition, yet the status of Guru is conferred upon Sabad more emphatically in Guru Granth Sahib.

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299 ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀਐ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ॥ *Ibid.*, p. 788.

300 ਸਭੁ ਜਗੁ ਹਾਰੈ ਸੋ ਜਿਣੈ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਾ॥ *Ibid.*, p. 422.

301 ਗੁਰ ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ ਬਲਾਇਆ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਜਾਇ॥ *Ibid.*, p. 29.
ਗੁਰ ਪਰਸਾਦਿ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਘਟਿ ਚਾਨਣੁ ਆਪੁ ਪਛਾਨਣਿਆ॥ *Ibid.*, p. 129;
ਸਤਿਗੁਰ ਤੇ ਗਿਆਨੁ ਪਾਇਆ ਹਰਿ ਤਤੁ ਬੀਚਾਰਾ॥
ਮਤਿ ਮਲੀਣ ਪਰਗਟੁ ਭਈ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰਾ॥ *Ibid.*, p. 163.

302 ਸਭਿ ਇਛਾ ਮਨਿ ਤਨਿ ਪੂਰੀਆ ਸਭੁ ਚੂਕਾ ਡਰੁ ਜਮ ਕੇ॥ *Ibid.*, p. 731.

303 ਹਰਿ ਨਾਮੁ ਪਿਆਰੇ ਸਬਦਿ ਨਿਸਤਾਰੇ ਅਗਿਆਨੁ ਅਧੇਰੁ ਗਵਾਇਆ॥ *Ibid.*, p. 774.

304 ਗੁਰ ਸਬਦੀ ਸਚੀ ਲਿਵ ਲਾਏ॥ *Ibid.*, p. 115.

305 ਮਨਿ ਤਨਿ ਮੁਖਿ ਜਾਪੈ ਸਦਾ ਗੁਣ ਅੰਤਰਿ ਮਨਿ ਧੀਰ॥ *Ibid.*, p. 937.

306 ਗੁਰਮੁਖਿ ਮੁਕਤੋ ਬੰਧੁ ਨ ਪਾਇ॥ *Ibid.*, p. 152.
ਤ੍ਰਿਬਿਧ ਬੰਧਨ ਤੂਟਿਹ ਗੁਰ ਸਬਦੀ ਗੁਰ ਸਬਦੀ ਮੁਕਤਿ ਕਰਾਵਣਿਆ॥ *Ibid.*, p. 127.

307 ਹਰਿ ਨਿਰਮਲੁ ਹਉਮੈ ਮੈਲੁ ਗਵਾਏ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਣਿਆ॥ *Ibid.*, p. 115.
ਹਰਿ ਜਨ ਊਚੇ ਸਦ ਹੀ ਊਚੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਹਾਇਆ॥ *Ibid.*, p. 769.

308 ਪ੍ਰਭ ਬਾਣੀ ਸਬਦੁ ਸੁਭਾਖਿਆ॥ *Ibid.*, p. 611.
ਨਾਨਾ ਰੂਪ ਰੰਗ ਹਰਿ ਕੇਰੇ ਘਟਿ ਘਟਿ ਰਾਮੁ ਰਵਿਓ ਗੁਪਲਾਕ॥ *Ibid.*, p. 1295.

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Chapter-V

Methods for the Understanding of Guru Granth Sahib

Guru Granth Sahib contains the Divine inspired word and in Sikhism, this Divine inspired word (Gurbani) is bestowed with the rank of Guru. The Gurbani is the source of eternal knowledge and illumination which dispels the darkness of ignorance. In Guru Granth Sahib, the Sikh Gurus have string together the spiritual consciousness of whole Indian culture by including the compositions of saints and sages from different caste and creed. This spiritual consciousness has its own philosophical and historical background which is different from its previous rigid religious traditions. The Vedas are known for initiation of human metaphysical experience and in the same context the vast treasure of Gurbani in Guru Granth Sahib emerges as the extreme of the past and contemporary spiritual-philosophy. Many scholars accept Guru Granth Sahib as Rigveda due to its spiritual grandeur.[309]

The Gurbani is not only for the recitation but also the emissary of Divine Order. The main objective of Gurbani is to communicate the eternal experience, knowledge and the Will of God to humanity. Therefore, the Gurabni is called as 'Dhur-Ki-Bani'.

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309 Suniti Kumar Chatterji, *Jayedeva*, Sahitya Academy, New Delhi, 1981, p. 66.

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From the Primal One, has emanated the Gurbani,
and it has effaced all the anxiety.[310]

I, the minstrel, make obeisance unto the Creator and sing His praises.[311]

As the word of the Lord comes to me, so do I utter, O Lalo.[312]

Gurbani is the embodiment of the Guru and the Guru is the embodiment of Gurbani.
In the whole of Gurbani is contained the Nectar.[313]

By myself I know not how to speak.
I utter all, that is the command of my Lord.[314]

The Divine inspired Word in Guru Granth Sahib is not accessible without elaboration. The need of exposition was felt even during the time of the Gurus. The attempts and efforts were put in this direction. It developed into a full-fledged discipline, first in the West by the interpreters of the Bible, later it is adopted in the East, especially by the Sikh interpreters of twentieth century. The hermeneutics is 'a science of interpretation' but this definition is an unsuccessful attempt to limit its universality. In the modern times, it is very difficult to define the hermeneutics in few words which is emerging as such a vast discipline of studies. One of the reasons is that in its area of study the concepts related to religion not only to be touched but also be explored to understand the revealed text. Due to its interdisciplinary approach, the

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310 ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ॥
ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ॥ *Guru Granth Sahib*, p. 628.

311 ਖਾਲਕ ਕਉ ਆਦੇਸੁ ਢਾਢੀ ਗਾਵਣਾ॥ *Ibid.*, p. 148.

312 ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ॥ *Ibid.*, p. 722.

313 ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ॥ *Ibid.*, p. 982.

314 ਹਉ ਆਪਹੁ ਬੋਲ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ॥ *Ibid.*, p. 763.

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importance and necessity of hermeneutics is increasing day-by-day. The need of the time is to dare the challenges of hermeneutics and to understand it in depth; and not to avoid and reject it by referring it as a Western or Christian discipline. The religious intelligentsia of the world has given their own methodologies to understand any revealed text; these are classified into tools, ways, ideas, policies, approaches, research tools, etc. To define all these methodologies the most appropriate word is 'hermeneutics'. The hermeneutics, i.e., the science of interpretation but it will be more suitable if it is called the science of research tools or the science of understanding.

Before initiating any discussion, it is needable to make it clear that what is the meaning of methodology or a research tool on which the entire process of research is based. Every discipline has its own research methodologies. Does it mean that we need to establish a separate research methodology for a particular religion? Here, it is notable that we are trying to explore the hermeneutics in the context of Sikh religion which is emerging as a new discipline. Therefore, every concept should be analyzed in the light of Gurmat so that a new discipline, i.e., 'Sikh Hermeneutics' can establish.

Iain Mclean and Alistair Mcmillan say that a methodology is "the study of methods to be used in any form of inquiry".[315] A

315 Iain Mclean and Alistair Mcmillan, *The Concise Oxford Dictionary of Politics,* Oxford University Press, New York, 2009, p. 342.

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methodology or a tool can be said a systematic investigation to establish new facts, to solve new or existing problems, to prove new ideas or to develop new theories, etc. The goal of research process is to produce new knowledge and this process entirely depends on our ways, tools or methodologies used during the research. These tools or methodologies include various factors, techniques, approaches and can be said the research instruments. The construction of these tools or methodologies is most important aspect of desired research project. These research tools provide the input to study, and therefore, the quality and validity of the output findings are solely dependent upon it.

Objectives of Research Tools related to Gurmat

1. The research studies and interpretations related to Gurmat need to be based on such research tools which are best suited to interpret the Gurbani. The Gurmat interpretation does not simply mean to prepare an exegesis or a commentary but it should be an attempt to interpret the explanatory Divine experience and the message of Ultimate Reality. Therefore, any research is considered to be systematic which has set its own limitations of research tools. For example, the grammar as a research tool has its own limitations and cannot go beyond the philology. So, on the basis of grammar only, it is very difficult for an interpreter as well as the reader to reach on the eternal meaning of text.

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2. While interpreting the text, the tradition of mystic meanings and spiritual powers can be commonly seen in the revealed text. It is a metaphorical method of showing the grandeur of Eternal Reality. In Gurmat perspective, there is no such prohibition on considering symbolic manifestation of the spiritual world but to take it as only a connotative meaning of the Gurbani is not a scientific exegesis. Such type of interpretation is mostly based on superstitions and in fact, it helps in enhancing them.[316] The interpreter has to understand the nature of the language-oriented communication. So, the widely accepted interpretation of Gurbani is one which intensifies the Sikh ideology instead of superstitions.

3. The interpretation is an art which has many dimensions, viz. linguistic, literary, and philosophical. Many other subjects are incorporated in it. While interpreting the Gurbani all these dimensions need to be considered for a positive and purposeful research. Apart from these, it is necessary that any research or interpretation of Gurbani should not overlook the Sikh ideology. The formation of new concepts related to Gurmat is permitted in the interpretation of Gurbani but these should be a part of Sikh ideology.

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316 '... ਪ੍ਰਾਪਤ ਸਾਹਿਤ ਦੀ ਟੀਕਾਕਾਰੀ ਵਿੱਚ ਇੱਕ ਬੜੀ ਅਜੀਬ ਸਮੱਸਿਆ ਲੋਕਾਂ ਦੇ ਇਸ ਦ੍ਰਿੜ੍ਹ ਵਿਸ਼ਵਾਸ ਤੋਂ ਉਪਜਦੀ ਹੈ ਕਿ ਕਥਿਤ ਬਚਨ ਰੱਬ ਵੱਲੋਂ ਆਇਆ ਹੋਣ ਕਾਰਨ ਸ਼ਾਬਦਿਕ ਰੂਪ ਵਿੱਚ ਸੱਚ ਹੈ ਜੇ ਉੱਥੇ ਲਿਖਿਆ ਹੋਇਆ ਹੈ; *ਪ੍ਰਭ ਭਾਵੇਂ ਬਿਨ ਸਾਸ ਤੇ ਰਾਖੇ*, ਤਾਂ ਉਹ ਸਮਝਦੇ ਹਨ ਕਿ ਇਹ ਇੱਕ ਅੱਖਰੀ ਰੂਪ ਵਿੱਚ ਵਰਤ ਸਕਣ ਵਾਲੀ ਸੱਚਾਈ ਹੈ।ਉਹ ਇਹ ਨਹੀਂ ਸਮਝਦੇ ਕਿ ਇਹ ਵਾਹਿਗੁਰੂ ਦੀ ਅਪਾਰ ਸ਼ਕਤੀ ਨੂੰ ਪ੍ਰਗਟਾਉਣ ਦਾ ਇੱਕ ਅਲੰਕਾਰਕ ਢੰਗ ਹੈ'। For more details, see Piar Singh, 'Tikakari: Sidhantak Vishleshan' in *Tikakari, Itihaskari Te Patarkari: Kujh Drishtikon*, Third Punjabi Development Conference, Punjabi University, Patiala, 7-9 December, 1984, p. 110.

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4. An ideal exegesis or interpretation not only brings forth the Divine message with all the possible dimensions like scriptural, mystic and esoteric but also provides the pictorial view of revealed experience.

5. The desired objective of interpretation fixed by the interpreter is not easy to achieve due to some reasons. Firstly, every literary composition consists of different aspects of literary arts, viz. language, grammar, script, etc. which are difficult to understand for a layman. Secondly, it is also a fact that every literary writing is influenced by some important contemporary factors like history, culture, society, economy, politics, philosophy and spirituality. Thirdly, every composition may have denotative as well as connotative meanings. In this way, all these dimensions make interpretation more difficult. So, an ideal interpretation demands a versatile personality of the interpreter.

6. The interpreter should always keep in mind that the Gurbani has its own unique diction and ideology. So, while defining the new frames of ideology the universal oneness of entire Gurmat principles must be there.[317]

7. Every human being has his own individual Divine experience of the Almighty but the Ultimate Reality cannot be explained through the intellect. Although these attempts of an individual related with the Revealed Word can be designated as the imaginative symbols of Divine Reality. On the other hand, the research projects based on logic only cannot attain the Divine experience of the Gurbani. Such research can be free from logical mistakes and can have unity of thoughts; but it is not

[317] Jaswant Singh Neki, *Sada Vigas*, Singh Brothers, Amritsar, 2007, p. 211.

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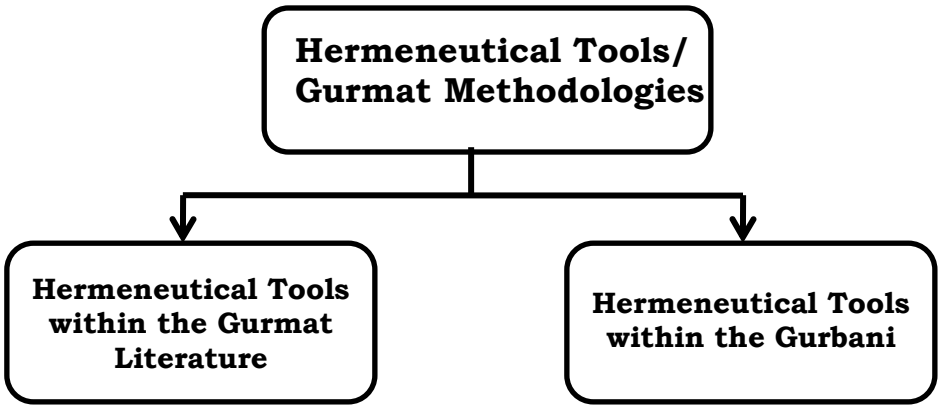
necessary that it justifies the true experiences of Ultimate Reality. So, actual revealed experience should be the evaluation parameter of the interpretation.[318]

8. The Mul Mantra is considered as the primal revelation of Gurbani and defines the entire Gurmat ideology. According to the Sampardai School of interpretation, the Gurbani is the endless interpretation of the Mul Mantra. So, whatever the new concept of interpretation is defined it should be in accordance with the Mul Mantra.

Thus, it can be concluded that whenever a new doctrine is formulated regarding the interpretation of Gurbani, the above given objectives of research tools must be considered.

After discussing the objectives of research tools related to Gurmat, the hermeneutical tools or Gurmat methodologies can broadly be divided into two main parts: (i) Hermeneutical tools within the Gurmat literature, and (ii) Hermeneutical tools within the Gurbani.


Hermeneutical Tools/ Gurmat Methodologies
Hermeneutical Tools within the Gurmat Literature
Hermeneutical Tools within the Gurbani

318 *Ibid.*

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Section-I

Hermeneutical Tools within the Gurmat Literature

In this section, an attempt has been made to study all those hermeneutical tools which are commonly used to interpret the Gurmat literature. These include historical, social, linguistic factors etc. Just as the references related to the understanding of Gurbani in Guru Granth Sahib cannot be ignored; similarly, many important facts of Sikh literature can also not be ignored. For some scholars, history is an important tool, while for others language is more important to understand a text. Due to the limitations of the present study it is not feasible to analyze all the available hermeneutical tools. So, in this section, hermeneutical tools given by prominent Sikh exegetes are included so that hermeneutical study of Guru Granth Sahib can be done through important and appropriate facts. Some important Sikh exegetes are as follows:

(1) Bhai Kahan Singh Nabha

Bhai Kahan Singh Nabha says, "It is natural that when we come across the different views in reference to literature of our religion then mind is got confused and it's not easy to decide which reference is true and appropriate to Gurmat but when we think logically; just as Christianity, Hinduism, Islam have considered Bible, Vedas, Quran, etc. as primary Scriptures and approved their sayings; then in the same way,

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the rationalizing of references in the context of Gurbani dispels the difference of views and we find the direct way of understanding the Gurmat."[319] Continuing this debate he further provides more points.

'Bhai Mani Singh wrote in *Bhagat Ratnavali* that a Sikh should follow the sayings of the Sikh Gurus. A Sikh should do those things which are ordered by his Guru and should listen to those which his Guru has asked him to listen. It means that the sayings of the Sikh Gurus confirm the Sikh principles.'[320]

(i) Guru Arjan Dev says:

He alone is redeemed from the great noose, who, within his mind, has the Guru's word.[321]

From the Primal One, has emanated the Gurbani, and it has effaced all the anxiety.[322]

Sing thou the Guru's word, O brother.
That is ever fruitful and peace-giving.[323]

(ii) Guru Ram Das says:

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319 'ਇਹ ਸ੍ਵਭਾਵਿਕ ਗੱਲ ਹੈ ਕਿ ਜਦ ਅਸੀਂ ਆਪਣੇ ਮਤ ਦੀਆਂ ਪੁਸਤਕਾਂ ਵਿਚ ਵਿਰੋਧ ਦੇਖਦੇ ਹਾਂ ਤਾਂ ਮਨ ਭ੍ਰਮ-ਚਕ੍ਰ ਵਿਚ ਪੈ ਜਾਂਦਾ ਹੈ ਅਤੇ ਸਾਨੂੰ ਇਹ ਨਿਰਣਾ ਕਰਨਾ ਔਖਾ ਹੁੰਦਾ ਹੈ ਕਿ ਗੁਰੁਮਤ ਦੀ ਸੱਚੀ ਉਪਦੇਸ਼ਕ ਕਿਹੜੀ ਪੁਸਤਕ ਹੈ, ਕਿਹੜਾ ਪਾਠ ਹੈ, ਪਰ ਜਦੋਂ ਅਸੀਂ ਵਿਚਾਰ-ਸ਼ਕਤੀ ਤੋਂ ਕੰਮ ਲੈਂਦੇ ਹਾਂ, ਅਤੇ ਜਿਸ ਤਰ੍ਹਾਂ ਈਸਾਈ, ਹਿੰਦੂ, ਮੁਸਲਮਾਨ ਆਦਿਕਾਂ ਨੇ ਅੰਜੀਲ, ਕੁਰਾਨ, ਵੇਦ ਆਦਿਕ ਧਰਮ ਪੁਸਤਕਾਂ ਨੂੰ ਆਪਣੇ ਮਤ ਵਿਚ ਸ਼੍ਰੋਮਣੀ ਜਾਣ ਕੇ ਉਨ੍ਹਾਂ ਦੇ ਅਨੁਸਾਰ ਵਚਨਾਂ ਨੂੰ ਪ੍ਰਮਾਣ ਅਤੇ ਵਿਰੁੱਧ ਵਚਨਾਂ ਨੂੰ ਅਪ੍ਰਮਾਣ ਮੰਨਿਆ ਹੈ, ਉਸੇ ਤਰ੍ਹਾਂ ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਸ਼੍ਰੀ ਮੁਖਵਾਕ ਬਾਣੀ ਦੀ ਕਸੌਟੀ ਨਾਲ ਸਭ ਸਿੱਖ ਮਤ ਦੇ ਪੁਸਤਕਾਂ ਦੀ ਪਰੀਖਿਆ ਕਰਕੇ ਗੁਰਬਾਣੀ ਦੇ ਨਿਯਮਾਂ ਤੋਂ ਵਿਰੁੱਧ ਵਚਨਾਂ ਦਾ ਤਿਆਗ ਅਤੇ ਅਨੁਕੂਲ ਵਚਨਾਂ ਦਾ ਗ੍ਰਹਿਣ ਕਰਦਾ ਹਾਂ, ਤਾਂ ਸਾਰੀਆਂ ਕਠਿਨਾਈਆਂ ਛਿਨ ਵਿਚ ਮਿਟ ਜਾਂਦੀਆਂ ਹਨ, ਅਤੇ ਅਸੀਂ ਗੁਰੁਮਤ ਦਾ ਸਿੱਧਾ ਰਸਤਾ ਲੱਭ ਲੈਂਦੇ ਹਾਂ'। Bhai Kahan Singh Nabha, *Gurmat Martand*, Shiromani Gurdwara Parbandhak Committee, Amritsar, 1962, p. ii.

320 'ਭਾਈ ਮਨੀ ਸਿੰਘ ਜੀ 'ਭਗਤ ਰਤਨਾਵਲੀ' ਵਿਚ ਲਿਖਦੇ ਹਨ ਕਿ ਜੋ ਵਚਨ ਸਿੱਖ ਗੁਰਾਂ ਦੇ ਸ਼ਬਦ ਅਨੁਸਾਰ ਹੋਣ, ਉਹੀ ਸੁਣੇ, ਉਹੀ ਪੜ੍ਹੇ। ਭਾਵ ਇਕ ਸਿੱਖ ਨੂੰ ਉਹੀ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ ਜੋ ਉਸ ਦਾ ਗੁਰੂ ਕਹੇ, ਉਹੀ ਸੁਣਨਾ ਚਾਹੀਦਾ ਹੈ ਜੋ ਉਸਦਾ ਗੁਰੂ ਉਸ ਨੂੰ ਸੁਣਨ ਨੂੰ ਕਹੇ, ਭਾਵ ਗੁਰੂ ਦੇ ਬਚਨ ਸਦਾ ਸਿੱਖ ਸਿਧਾਂਤਾਂ ਨੂੰ ਦਿੜ੍ਹ ਕਰਵਾਉਣ ਵਾਲੇ ਹੁੰਦੇ ਹਨ'। *Ibid.*, p. iii.

321 ਸੋ ਛੂਟੈ ਮਹਾ ਜਾਲ ਤੇ ਜਿਸੁ ਗੁਰ ਸਬਦੁ ਨਿਰੰਤਰਿ॥ *Guru Granth Sahib*, p. 397.

322 ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ॥
ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ॥ *Ibid.*, p. 628.

323 ਗੁਰਬਾਣੀ ਗਾਵਹ ਭਾਈ॥
ਓਹ ਸਫਲ ਸਦਾ ਸੁਖਦਾਈ॥ *Ibid.*, p. 629.

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Gurbani is the embodiment of the Guru and the Guru is the embodiment of Gurbani.
In the whole of Gurbani is contained the Nectar.
If the attendant acts up to what Gurbani enjoys, the Guru is person (verily) saves him.[324]

(iii) Guru Amar Das says:

Come ye the beloved disciples of the True Guru and sing the True hymns of the Guru.
Sing ye the word of the Guru, which word is the most sublime of all the words.[325]

Without the True Guru, all other word is false.
Without the True Guru every other word is false.
All other sermons are but false.[326]

(iv) Guru Nanak Dev says:

Deem thou the Guru's hymns over and above all.
Utter thou not any other discourse, as all else is but ashes.[327]

Bhai Kahan Singh has further explained his points by saying that we should have a firm faith in the sayings of the Guru and should never be in doubt after reading unapproved literature.[328] He intensifies this fact as follows:

(a) Contrary to Morals: In *Gurmat Nirnay Sagar* (Urmi 28), Pandit Tara Singh Narotam explains that why Guru Nanak Dev has started his all

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324 ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ॥
ਗੁਰੁ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ॥ *Ibid.*, p. 982.

325 ਆਵਹੁ ਸਿਖ ਸਤਿਗੁਰੂ ਕੇ ਪਿਆਰਿਹੋ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ॥
ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੂ ਕੇਰੀ ਬਾਣੀਆ ਸਿਰਿ ਬਾਣੀ॥ *Ibid.*, p. 920.

326 ਸਤਿਗੁਰੂ ਬਿਨਾ ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ॥
ਬਾਣੀ ਤ ਕਚੀ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ॥ *Ibid.*

327 ਸਭਸੈ ਊਪਰਿ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੁ॥
ਹੋਰ ਕਥਨੀ ਬਦਉ ਨ ਸਗਲੀ ਛਾਰੁ॥ *Ibid.*, p. 904.

328 'ਜੇ ਅਸੀਂ ਇਨ੍ਹਾਂ ਵਚਨਾਂ ਤੋਂ ਪੱਕਾ ਨਿਸ਼ਚਾ ਰੱਖੀਏ ਤਾਂ ਕਦੇ ਭੀ ਭ੍ਰਮ ਵਿਚ ਪੈ ਕੇ ਕਿਸੇ ਪੁਸਤਕ ਦੇ ਅਪ੍ਰਮਾਣ ਵਚਨ ਪਰ ਸ਼ਰਧਾ ਨਾ ਕਰੀਏ'। Bhai Kahan Singh Nabha, *op. cit.*, p. iv.

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compositions with '੧' of 'Om' word. He answers that 'Om' is the central idea of all the Vedas and Guru Nanak is the founder of the tradition of the Vedas. So, we find '੧' in his compositions. Bhai Kahan Singh Nabha objecting to this interpretation and says if Pandit Narotam would have read the couplets of Bhai Gurdas he would never have interpreted the concept in such a way.

> *Writing the numeral One (੧) in a different way in ੴ (Ek Oaṅkār) Gurū Nānak disclosed the initial form of the Lord.*
> *He then placed the alphabet ੴ (pronounced ūrā) next to it denoting His creative characteristic and pronounced it as Oaṅkār.*[329]

We may find many other examples on page no. 5 of *Gurmat Martand* written by Bhai Kahan Singh Nabha.[330]

(b) Contrary to History: Bhai Santokh Singh mentions an unexpected incident in his writing related to the compilation of Guru Granth Sahib in 1604. He writes that the Bhagats came secretly to Guru Arjan Dev to get their compositions included in the Guru Granth Sahib but Bhai Gurdas was unaware of this incident. Bhai Kahan Singh Nabha is contrary to

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329 ਏਕਾ ਏਕੰਕਾਰੁ ਲਿਖਿ ਦੇਖਾਲਿਆ। ਊੜਾ ਓਅੰਕਾਰੁ ਪਾਸਿ ਬਹਾਲਿਆ। *Varan Bhai Gurdas Ji,* Var 3, Pauri 15, Shiromani Gurdwara Parbandhak Committee, Amritsar, 1964, p. 41; Gursharan Kaur Jaggi, *Varan Bhai Gurdas: Sampadan Ate Path-Nirdharan*, Punjabi University, Patiala, 1999, p. 84; Shamsher Singh Puri (Tr.) *Varan Bhai Gurdas Ji,* Vol. I, Singh Brothers, Amritsar, 2007, p. 233.

330 'ਉਸੂਲ ਦੇ ਵਿਰੁਧ– ਜਿਵੇਂ ਪੰਡਿਤ ਤਾਰਾ ਸਿੰਘ ਨਰੋਤਮ ਗੁਰੁਮਤ ਨਿਰਣਯ ਸਾਗਰ ਦੀ ਉਰਮੀ 28 ਵਿਚ ਲਿਖਦੇ ਹਨ ਕਿ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਸਾਰੀਆਂ ਬਾਣੀਆਂ ਦੇ ਆਰੰਭ ਵਿਚ 'ਓਮ'ਸ਼ਬਦ ਦਾ ਏਕਾ '੧' ਕਿਉਂ ਲਗਾਇਆ ਹੈ' ਤਾਂ ਪੰਡਿਤ ਜੀ ਨੇ ਇਸ ਦਾ ਉੱਤਰ ਦਿੱਤਾ ਹੈ ਕਿ 'ਓਅੰ' ਸ਼ਬਦ ਸਾਰੇ ਵੇਦਾਂ ਦਾ ਸਾਰ ਹੈ ਅਤੇ ਗੁਰੂ ਜੀ ਵੇਦਾਂ ਦੀ ਮਰਯਾਦਾ ਦੇ ਸਥਾਪਕ ਹਨ। ਇਸੇ ਲਈ '੧' ਸ਼ਬਦ ਦਾ ਪ੍ਰਯੋਗ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਸ ਸਪਸ਼ਟੀਕਰਨ ਮੌਕੇ ਆਪ ਉੱਤਰ ਦਿੰਦੇ ਹਨ ਕਿ ਜੇ ਕਦੇ ਪੰਡਿਤ ਜੀ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਦੀਆਂ ਇਹ ਤੁਕਾਂ ਪੜ੍ਹ ਲੈਂਦੇ, ਤਾਂ ਕਦੇ ਅਯੋਗ ਲੇਖ ਲਿਖਣ ਦਾ ਹੌਸਲਾ ਨਾ ਕਰਦੇ। For more details see Bhai Kahan Singh Nabha, *op.cit.*

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this fact and argues that Bhai Santokh Singh would not have seen the Pothis brought by the fifth Guru from Baba Mohan which had already included the Bhagat Bani. If Bhai Santokh Singh would have aware about this reality he could never wrote such an irrelevant fact.[331]

(c) Contrary to Approach: It is said that once there was an idol of Vishnu laid in appropriately in Mecca which was put in place by Guru Nanak Dev. From this, it is derived that Guru Nanak was an idol worshipper and was much concerned with idols.[332] Bhai Kahan Singh Nabha says that the author was unaware of the fact that Guru Nanak was against the idol worship. He strongly condemned the idol worship in his Bani:

> *Why worship goddesses and gods O brother; what can one ask from them and what can they give him?*
>
> *The stone gods are washed with water, O brother, but they themselves sink in water.* [333]

(2) Bhai Vir Singh

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331 'ਇਤਿਹਾਸ ਦੇ ਵਿਰੁਧ– ਭਾਈ ਸੰਤੋਖ ਸਿੰਘ ਜੀ ਲਿਖਦੇ ਹਨ ਕਿ ਜਿਸ ਵੇਲੇ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਬੀੜ ਤਿਆਰ ਕਰਵਾ ਰਹੇ ਸਨ, ਤਦ ਗੁਪਤ ਰੂਪ ਵਿਚ ਭਗਤ ਆਪਣੀ ਬਾਣੀ ਦਰਜ ਕਰਾਉਣ ਲਈ ਆਏ ਸਨ, ਜਿਨ੍ਹਾਂ ਨੂੰ ਕਿ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਦੇਖ ਨਹੀਂ ਸਕੇ। ਜੇਕਰ ਭਾਈ ਸੰਤੋਖ ਸਿੰਘ ਜੀ ਉਹ ਪੋਥੀਆਂ, ਜੋ ਮੋਹਨ ਜੀ ਪਾਸੋਂ ਪੰਜਵੇਂ ਗੁਰੂ ਲੈ ਕੇ ਆਏ ਸਨ ਵੇਖ ਲੈਂਦੇ ਤਾਂ ਅਜਿਹੀਆਂ ਗੱਲਾਂ ਕਦੀ ਨਾ ਲਿਖਦੇ, ਕਿਉਂਕਿ ਉਨ੍ਹਾਂ ਦੀਆਂ ਪੋਥੀਆਂ ਵਿਚ ਭਗਤ ਬਾਣੀ ਮੌਜੂਦ ਸੀ।' *Ibid.*, p. xxiv.

332 'ਯੁਕਤੀ ਦੇ ਵਿਰੁਧ– ਜਿਵੇਂ ਮੱਕੇ ਵਿਚ ਇਕ ਵਿਸ਼ਨੂੰ ਦੀ ਮੂਰਤੀ ਮੂਧੀ ਪਈ ਸੀ, ਜੋ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਸਿੱਧੀ ਕੀਤੀ, ਇਸ ਤੋਂ ਸਿੱਧ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਕਿ ਗੁਰੂ ਜੀ ਮੂਰਤੀ ਉਪਾਸਕ ਸਨ ਅਤੇ ਮੂਰਤੀਆਂ ਨੂੰ ਸੁਧਾਰਦੇ ਫਿਰਦੇ ਸਨ।' *Ibid.*, p. xxvii.

333 ਦੇਵੀ ਦੇਵਾ ਪੂਜੀਐ ਭਾਈ ਕਿਆ ਮਾਗਉ ਕਿਆ ਦੇਹਿ॥
ਪਾਹਣੁ ਨੀਰਿ ਪਖਾਲੀਐ ਭਾਈ ਜਲ ਮਹਿ ਬੂਡਹਿ ਤੇਹਿ॥ *Guru Granth Sahib*, p. 637

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Bhai Vir Singh explains that the essence of Gurbani is beyond space. It is from the Primal One; the Guru is full of Nectar. The Gurbani is the message of unapproachable and limitless Ultimate Being. So, the Gurbani itself is beyond the limits. In this way, Gurbani is as an institute of Divine knowledge which provides the Divine experience of the Almighty. Therefore, an ideal interpreter or an exegete should try to understand the meaning of Gurbani with the help of Gurbani itself.[334] Every attempt of an interpreter can have logical mistakes but the Gurbani is the only single universal authority which is perfect and beyond omissions. As Guru Nanak says in Sri Raga:

> *All are apt to commit an error.*
> *The Guru and the Creator alone are infallible.*
> *He who has chastened his mind through Guru's instruction comes to embrace Lord's love.*[335]

(3) Jaswant Singh Neki

(i) 'The systematic methodology for the formation of Gurmat principles should be based on particular features of Gurmat literature. The Guru Granth Sahib is a primary source of Gurmat principles and these principles have already been included as a philosophical background since ages. The objective of Gurbani is not to present a

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334 "ਗੁਰਬਾਣੀ ਵਿਚ ਜੋ ਮੂਲ ਹੈ ਉਹ ਤਾਂ ਵਡੇ ਤੋ ਵਡੀ ਵਸਤੂ ਹੈ, ਉਹ ਧੁਰ ਕੀ ਬਾਣੀ ਹੈ, ਜੋ ਧੁਰੋਂ ਆਈ ਹੈ, ਜੋ ਗੁਰੂ ਹੈ ਅੰਮ੍ਰਿਤ ਭਰਪੂਰ ਹੈ। ਅਗਮ ਅਗਾਧ ਦੀ ਬਾਣੀ ਹੋਣ ਕਰਕੇ ਆਪ ਅਗਾਧ ਹੈ, ...ਬਾਣੀ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਇਸ ਦੀ ਵੱਧ ਤੋਂ ਵੱਧ ਸਮਝ ਆ ਸਕੇ ਓਹ ਇਸ ਦੇ ਚਰਨਾਂ ਵਿਚ ਬੈਠਕੇ ਇਸ ਤੋਂ ਪ੍ਰਾਪਤ ਕੀਤੀ ਜਾਵੇ।" Bhai Vir Singh, *Santhya Sri Guru Granth Sahib,* Vol. I, Bhai Vir Singh Sahit Sadan, New Delhi, 2007, p. ii.

335 ਕੁਲਣ ਅੰਦਰਿ ਸਭੁ ਕੋ ਅਭੁਲੁ ਗੁਰੂ ਕਰਤਾਰੁ॥
ਗੁਰਮਤਿ ਮਨੁ ਸਮਝਾਇਆ ਲਾਗਾ ਤਿਸੈ ਪਿਆਰੁ॥ *Guru Granth Sahib*, p. 61.

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monograph at some academic levels rather it is a collection of reality in a single Scripture. So, while making the new concepts of Gurmat, it is needable that all the related references from Gurbani should be collected and analyzed comparatively. Here, it is pertinent to note that no reference should be overlooked in the formation of concepts. If there is a minute of dissent in the formation of concepts then the study should be reconsidered'.[336]

(ii) Emphasizing the justification of meaning J.S. Neki says that the justified meanings of the Gurbani can only be those that are in accordance with the primary objectives of Guru Granth Sahib. The interpretation of Gurbani should be sincere and honest. The motive of interpretation should be to determine and intensify the Gurmat principles which are emerging through the contemplation of Gurbani rather than to justify the previous conception. The interpretor should not be in pursuit of the demonstration of his erudition rather he must concentrate on his research of Gurmat. Not only a new interpretation can be derived through mental determination and honesty somewhat it can

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336 'ਗੁਰਮਤਿ ਸਿਧਾਂਤ ਦੀ ਵਿਧੀਵਤ ਨਿਰਧਾਰਣਾ ਲਈ ਉਚਿਤ ਜੁਗਤ ਇਸ ਦੇ ਸ੍ਰੋਤਾਂ ਦੇ ਉਚੇਚੇ ਗੁਣ ਲਛਣਾਂ 'ਤੇ ਨਿਰਭਰ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਜਿਵੇਂ ਉਪਰ ਵਿਚਾਰਿਆ ਗਿਆ ਹੈ ਕਿ ਗੁਰਮਤਿ ਸਿਧਾਂਤ ਦਾ ਮੂਲ ਸ੍ਰੋਤ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਹੈ। ਪਰ ਇਸ ਗ੍ਰੰਥ ਵਿਚ ਸਿਧਾਂਤ ਕਿਸੇ ਦਾਰਸ਼ਨਿਕ ਸ਼ੋਧ ਪ੍ਰਬੰਧ ਦੇ ਰੂਪ ਵਿਚ ਨਹੀਂ ਪੇਸ਼ ਕੀਤੇ ਗਏ। ਇਹ ਸਿਧਾਂਤ ਤਾਂ ਬਾਣੀ ਦਾ ਦਾਰਸ਼ਨਿਕ ਪਿਛੋਕੜ ਹੋ ਕੇ ਹੀ ਉਸ ਅੰਦਰ ਵਰਤਦੇ ਹਨ। ਇਸ ਲਈ ਸਿਧਾਂਤ ਨਿਰਧਾਰਣ ਵੱਲ ਪਹਿਲਾ ਕਦਮ ਇਹ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਸਿਧਾਂਤ ਵਿਸ਼ੇਸ਼ ਨਾਲ ਸੰਬੰਧਿਤ ਬਾਣੀ ਦੀਆਂ ਸਮਸਤ ਟੂਕਾਂ ਨੂੰ ਖੋਜ ਕੇ ਇਕੱਠਿਆਂ ਕੀਤਾ ਜਾਵੇ। ਫਿਰ ਉਹਨਾਂ ਸਭਨਾਂ 'ਤੇ ਗਹੁ ਨਾਲ ਨਜ਼ਰ ਮਾਰ ਕੇ ਉਹਨਾਂ ਵਿਚੋਂ ਉਭਰਦੇ ਸਿਧਾਂਤ ਦੀ ਰੂਪ-ਰੇਖਾ ਉਘਾੜਨ ਦਾ ਯਤਨ ਕੀਤਾ ਜਾਵੇ। ਇਹ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਸਿਧਾਂਤ ਨਿਰਧਾਰਤ ਕਰਦਿਆਂ ਇਹਨਾਂ ਟੂਕਾਂ ਵਿਚੋਂ ਕਿਸੇ ਨੂੰ ਵੀ ਨਜ਼ਰ ਅੰਦਾਜ਼ ਨਾ ਕੀਤਾ ਜਾਵੇ। ਜੇਕਰ ਕੋਈ ਟੂਕਾਂ ਨਿਰਧਾਰਤ ਹੋ ਰਹੇ ਸਿਧਾਂਤ ਨਾਲ ਵਿਰੋਧ ਕਰਦੀਆਂ ਪ੍ਰਤੀਤ ਹੋਣ ਤਾਂ ਇਹ ਅਵਸਥਾ ਪੁਨਰ-ਵਿਚਾਰ ਦੀ ਮੰਗ ਕਰਦੀ ਹੈ'। Jaswant Singh Neki, *op. cit.*, pp. 214-225.

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also be correlated to already established principles of interpretations. Even the internal important facts and difficult explanations of principles can be finalized. The overlapping of principles and individual differences may have separated through such a methodology.[337]

(iv) One of the major problems in the interpretation of Gurbani is continuous absence of spiritual experience in the academic world. While interpreting the Gurbani one should lay stress on the practice of Naam, though it is not necessary to be a spiritually experienced personality in academic environment or other departments of the universities, yet it is a universally accepted fact that without Divine experience of the Gurbani the related researches are merely intellectual studies. The Eternal meanings cannot be traced by applying the only intellectual approach to Gurmat studies.[338]

(4) Mohinder Kaur Gill

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337 '.....ਪ੍ਰਮਾਣਿਕ ਅਰਥ ਕੇਵਲ ਉਹੋ ਹੋ ਸਕਦੇ ਹਨ, ਜੋ ਗੁਰਮਤਿ ਦੇ ਮੂਲ ਆਸ਼ਿਆਂ ਦੇ ਪ੍ਰਤਿਕੂਲ ਨਾ ਹੋਣ। ਬਾਣੀ ਦੀ ਹਰ ਵਿਆਖਿਆ ਹੱਕੀ ਤੇ ਵਫਾਦਾਰ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਇਸ ਦਾ ਮਨੋਰਥ ਕਿਸੇ ਪੂਰਵ-ਧਾਰਨਾ ਨੂੰ ਸਿਧ ਕਰਨਾ ਨਹੀਂ ਹੋਣਾ ਚਾਹੀਦਾ, ਸਗੋਂ ਬਾਣੀ ਦੇ ਅਧਿਐਨ ਤੇ ਚਿੰਤਨ ਰਾਹੀਂ ਸੁਭਾਵਿਕ ਹੀ ਜੋ ਸਿਧਾਂਤ ਵਿਚੋਂ ਉਭਰਦਾ ਪ੍ਰਤੀਤ ਹੋਵੇ, ਉਸ ਦੀ ਖੋਜ ਵੱਲ ਸੁਹਿਰਦਤਾ ਨਾਲ ਰੁਚਿਤ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ। ਆਪਣੀ ਵਿਦਵਤਾ ਦੇ ਪ੍ਰਦਰਸ਼ਨ ਦੀ ਲਾਲਸਾ ਤਿਆਗ ਕੇ, ਇਸ ਨੂੰ ਨਿਮਾਣਾ ਜਿਹਾ ਖੋਜ-ਉਪਕਰਣ ਜਾਣ ਕੇ, ਇਸ ਨੂੰ ਗੁਰਮਤਿ ਦੀ ਖੋਜ ਵਿਚ ਲਗਾਉਣਾ ਚਾਹੀਦਾ ਹੈ। ਮਾਨਸਿਕ ਨਿਸ਼ਠਾ ਤੇ ਵਫਾਦਾਰੀ ਦੇ ਅਧਾਰ 'ਤੇ ਨਾ ਕੇਵਲ ਪ੍ਰਾਪਤ ਆਧਾਰ ਵਾਕਾਂ ਦੇ ਪਰਸਪਰ ਤੋਂ ਕੋਈ ਸਿਧਾਂਤ ਹੀ ਨਿਰਧਾਰਿਤ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ ਸਗੋਂ, ਸਿਧਾਂਤਾਂ ਦੀਆਂ ਅੰਤਰੀਵ ਬਾਰੀਕੀਆਂ ਤੇ ਜਟਿਲ ਵੇਰਵੇ ਵੀ ਨਿਰਧਾਰਿਤ ਕੀਤੇ ਜਾ ਸਕਦੇ ਹਨ।ਪਰਸਪਰ ਅਤਿਵਿਆਪਨਾ (Overlapping) ਵਾਲੇ ਸਿਧਾਂਤਾਂ (ਜਿਵੇਂ ਕਿ: ਹਉਮੈ ਤੇ ਅਹੰਕਾਰ; ਜਾਂ ਵਿਸਾਹ ਤੇ ਭਰੋਸਾ।)ਦਾ ਪਰਸਪਰ ਨਿਖੇੜਾ ਵੀ ਇਸੇ ਵਿਧੀ ਨਾਲ ਹੋ ਸਕਦਾ ਹੈ'। *Ibid.*, p. 215.

338 'ਗੁਰਬਾਣੀ ਦੇ ਅਰਥ ਕਰਦਿਆਂ ਇਕ ਸਮੱਸਿਆ ਨਾਲ ਹਰ ਵੇਲੇ ਮੁਖਾਤਿਬ ਹੋਣਾ ਪੈਂਦਾ ਹੈ, ਕਿ ਅਕਾਦਮਿਕ ਜਗਤ ਵਿਚ ਅਧਿਆਤਮਕ ਅਨੁਭਵ ਦੀ ਨਿਸਬਤਨ ਗੈਰ ਮੌਜੂਦਗੀ ਵਧਦੀ ਜਾ ਰਹੀ ਹੈ। ਬਾਣੀ ਦੇ ਅਧਿਐਨ ਦੇ ਨਾਲ ਨਾਲ ਨਾਮ-ਅਭਿਆਸ ਉਤੇ ਵੀ ਜ਼ੋਰ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ। ਯੂਨੀਵਰਸਿਟੀਆਂ ਦੇ ਨਿਰੋਲ ਅਕਾਦਮਿਕ ਮਾਹੌਲ ਵਿਚ ਅਨੁਭਵੀ ਹੋਣਾ ਉਕਾ ਹੀ ਲਾਜ਼ਮੀ ਨਹੀਂ ਹੈ।ਪਰ ਇਹ ਵੀ ਇਕ ਸਰਵ ਪ੍ਰਵਾਨ ਯੋਗ ਤੱਥ ਹੈ ਕਿ ਅਨੁਭਵ ਤੋਂ ਬਿਨਾਂ ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆਕਾਰੀ ਕੇਵਲ ਦਿਮਾਗੀ ਅਧਿਐਨ ਤੱਕ ਹੀ ਸੀਮਿਤ ਹੋ ਸਕਦੀ ਹੈ, ਉਸ ਦੇ ਅੰਤਰੀਵ ਅਰਥਾਂ ਤੱਕ ਨਹੀਂ ਪਹੁੰਚਿਆ ਜਾ ਸਕਦਾ'। *Ibid.*

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Mohinder Kaur Gill argues that the Guru Granth Sahib is not only a philosophical Scripture but also a primary literary work of Punjabi. The literary rules are working in uniqe uniformity since the composition of Gurbani. The variety of poetic forms presented in the Gurbani has their own different traditions and customs of Indian society. Here, it is notable that the Sikh Gurus and other contributers of Guru Granth Sahib renewed the contemporary literary diction and also provided an important place to folklores. It is necessary for the scholars and students to know the real essence of Gurbani as well as the folklore included in the Guru Granth Sahib.[339]

(5) Devinder Singh Chahal

Devinder Singh Chahal has given various research tools from Guru Granth Sahib for the understanding of Gurbani. He asserts that the philosophy expressed by Guru Nanak starts with direct Divine revelation. Guru Nanak and his philosophy is totally independent of the prior religious traditions of any kind. He named it as Nankian Philosophy. [340]

Types of Expressions in Gurbani

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339 'ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜਿਥੇ ਇਕ ਦਾਰਸ਼ਨਿਕ ਗ੍ਰੰਥ ਹੈ ਉਥੇ ਪੰਜਾਬੀ ਸਾਹਿਤ ਦਾ ਸਰਬ ਪ੍ਰਥਮ ਗ੍ਰੰਥ ਵੀ ਹੈ। ਇਸ ਦੀ ਸਿਰਜਣਾ ਵਿਚ ਸਾਹਿਤਕ ਨੇਮ ਵੀ ਕੰਮ ਕਰ ਰਹੇ ਹੁੰਦੇ ਹਨ। ਇਸ ਵਿਚ ਪੇਸ਼ ਹੋਏ ਵੰਨ-ਸੁਵੰਨੇ ਰਚਨਾ ਰੂਪ ਆਪੋ-ਆਪਣੀਆਂ ਵਖਰੀਆਂ ਰੂੜੀਆਂ ਦੇ ਧਾਰਣੀ ਵੀ ਹਨ। ਧਿਆਨਯੋਗ ਤੱਥ ਤਾਂ ਇਹ ਵੀ ਹੈ ਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਨਾ ਕੇਵਲ ਸਾਹਿਤਕ ਸ਼ੈਲੀਆਂ ਦਾ ਨਿਰੂਪਣ ਹੋਇਆ ਹੈ ਸਗੋਂ ਇਸ ਵਿਚ ਲੋਕ ਰੂਪਾਂ ਨੂੰ ਵੀ ਮਹੱਤਵਪੂਰਨ ਸਥਾਨ ਪ੍ਰਾਪਤ ਹੈ। ਵਿਦਵਾਨਾਂ ਅਤੇ ਵਿਦਿਆਰਥੀਆਂ ਲਈ ਜਿਤਨਾ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਮੂਲ ਅਰਥਾਂ ਨੂੰ ਜਾਨਣਾ ਜ਼ਰੂਰੀ ਹੈ ਉਤਨਾ ਹੀ ਉਸ ਵਿਚ ਪੇਸ਼ ਹੋਏ ਲੋਕ ਰੂਪਾਂ ਨੂੰ ਜਾਣਨਾ ਵੀ ਲਾਜ਼ਮੀ ਹੈ'। Mohinder Kaur Gill, *Adi Granth Lok Roop*, Punjabi Writers Cooperative Society, New Delhi, 1980, pp. 9-10.

340 Devinder Singh Chahal, *Sabad Guru to Granth Guru: An in-depth Study*, Institute for Understanding Sikhism, Canada, 2004, p. 3.

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(a) Allegories, Metaphors, and Similes: 'Guru Nanak has used allegories, metaphors and similes extensively from the ancient epics and the mythical works in his Bani (Word). Thus, understanding of these terms is important to interpret his Bani in its real perspective. These terms are as follows:

Allegory: The expression by means of symbolic fictional figures and actions of truths or generalizations about human existence; an instance (as in a story or painting) of such expression; a symbolic representation.'[341] As Guru Nanak says:

> *Were I to be a she-fawn, live in a forest, and pick up and eat fruits and tubers.*
> *I am ever a sacrifice unto my Master, who is obtained through Guru's grace.*
> *I am the retail-dealer of my All-pervading Lord. Thy Name is my merchandise, and trade. Pause.*
> *Were I to become cuckoo, and live in a mango-tree, I would still meditate on my Master's World.*
> *I would then, easily meet my Spouse, whose sight and beauty is unsurpassed.*
> *Were I to become a fish, and abide in water, I would, even then, remember Him who watches over all the sentient beings.*
> *My husband dwells on this side, and on that.*
> *I would meet Him by stretching forth mine arms.*
> *Were I to be a female snake, and dwell in the ground I would, still, reside in my Lord's Name, and my dread would depart.*
> *Nanak, they are, ever, happy married wives, home the Luminous Lord blends with His light.*[342]

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341 *Ibid.*

342 ਹਰਣੀ ਹੋਵਾ ਬਨਿ ਬਸਾ ਕੰਦ ਮੂਲ ਚੁਣਿ ਖਾਉ॥
ਗੁਰ ਪਰਸਾਦੀ ਮੇਰਾ ਸਹੁ ਮਿਲੈ ਵਾਰਿ ਵਾਰਿ ਹਉ ਜਉ ਜੀਉ॥੧॥
ਮੈ ਬਨਜਾਰਨਿ ਰਾਮ ਕੀ॥
ਤੇਰਾ ਨਾਮੁ ਵਖਰੁ ਵਾਪਾਰੁ ਜੀ॥੧॥ਰਹਾਉ॥
ਕੋਕਿਲ ਹੋਵਾ ਅੰਬਿ ਬਸਾ ਸਹਜਿ ਸਬਦ ਬੀਚਾਰੁ॥

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To know Thy way, (O'Lord)! is as horse, saddle and gold crupper for me.
To run after virtues is as quiver, arrow, bow, spear and sword-belt for me.[343]

The True Lord Himself is all wise and forgets not.
He is a great husbandman.
He first prepares the mind ground and then gives (sows) the seed of the True Name.
From the Name of One Lord the nine treasures are produced and the mortal comes to bear the mark of His grace.[344]

Metaphor: 'A figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them.'[345] Guru Sahib says:

Shall I have palaces, built of rubies, set with gems and plastered with musk, saffron and saw dust of eagle and sandal wood, by which yearning ambition may arise in the mind?
No, lest by seeing them, I may go astray, forget Thee, O' God! and Thy Name may not enter my heart.[346]

Though the floor be a mosaic of diamonds and rubies, the couch be enchased with gems and a fascinating houri with emerald bedecked face invites me to the couch with love and capturing jestures.

ਸਹਜਿ ਸੁਭਾਇ ਮੇਰਾ ਸਹੁ ਮਿਲੈ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ॥੨॥
ਮਛੁਲੀ ਹੋਵਾ ਜਲਿ ਬਸਾ ਜੀਅ ਜੰਤ ਸਭਿ ਸਾਰਿ॥
ਉਰਵਾਰਿ ਪਾਰਿ ਮੇਰਾ ਸਹੁ ਵਸੈ ਹਉ ਮਿਲਉਗੀ ਬਹਾ ਪਸਾਰਿ॥੩॥
ਨਾਗਨਿ ਹੋਵਾ ਧਰ ਵਸਾ ਸਬਦੁ ਵਸੈ ਭਉ ਜਾਇ॥
ਨਾਨਕ ਸਦਾ ਸੋਹਾਗਣੀ ਜਿਨ ਜੋਤੀ ਜੋਤਿ ਸਮਾਏ॥੪॥੨॥੧੯॥ *Guru Granth Sahib*, p. 157.

343 ਘੋੜੇ ਪਾਖਰ ਸੁਇਨੇ ਸਾਖਤਿ ਬੂਝਣੁ ਤੇਰੀ ਵਾਟ॥
ਤਰਕਸ ਤੀਰ ਕਮਾਣ ਸਾਂਗ ਤੇਗਬੰਦ ਗੁਣ ਧਾਤੁ॥ *Ibid.,* p. 16.

344 ਆਪਿ ਸੁਜਾਣੁ ਨ ਭੁਲਈ ਸਚਾ ਵਡ ਕਿਰਸਾਣੁ॥
ਪਹਿਲਾ ਧਰਤੀ ਸਾਧਿ ਕੈ ਸਚੁ ਨਾਮੁ ਦੇ ਦਾਣੁ॥
ਨਉ ਨਿਧਿ ਉਪਜੈ ਨਾਮੁ ਏਕੁ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ॥੨॥ *Ibid.*, p. 19.

345 Devinder Singh Chahal, *op. cit.*

346 ਮੋਤੀ ਤ ਮੰਦਰ ਊਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ॥
ਕਸਤੂਰਿ ਕੁੰਗੂ ਅਗਰਿ ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਉ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ॥ *Guru Granth Sahib*, p. 14.

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May it not be that on beholding them I may go amiss, forget Thee and remember not Thy Name.[347]

The wine of truth is prepared without molasses and in that there is the True Name.[348]

Simile: 'A figure of speech comparing two unlike things that is often introduced by like or as (as in cheeks like roses).[349]

The virtuous wife repeats the virtues (of her Spouse) and the virtueless one repents.
O' Woman if thou desirest thy Bridegroom then the consort cannot be met through falsehood.
Thy Beloved is far off.
Thou cannot meet Him.
There is no boat nor a raft (to ferry thee across).[350]

What for do the renunciators, revellers and mendicants in tatters roam in foreign land?
They understand not Guru's instruction and the excellent reality within them.[351]

As a lotus-flower remains unaffected in water, as also a duck swims against the stream's current and becomes not wet, so with fixed intent on the Guru's word and uttering the Name, O Nanak, the dreadful world-ocean is crossed.[352]

(b) Question-Answer Methodology: 'Guru Nanak often poses question in first phrase and then answer is given in the second phrase. Sometimes, the question is in the first part of the verse and then answer

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347 ਧਰਤੀ ਤ ਹੀਰੇ ਲਾਲ ਜੜਤੀ ਪਲਘਿ ਲਾਲ ਜੜਾਉ॥
ਮੋਹਣੀ ਮੁਖਿ ਮਣੀ ਸੋਹੈ ਕਰੇ ਰੰਗਿ ਪਸਾਉ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ॥ *Ibid.*

348 ਸਚੁ ਸਰਾ ਗੁੜ ਬਾਹਰਾ ਜਿਸੁ ਵਿਚਿ ਸਚਾ ਨਾਉ॥ *Ibid.*, pp. 15-16.

349 Devinder Singh Chahal, *op. cit.*

350 ਗੁਣਵੰਤੀ ਗੁਣ ਵੀਥਰੈ ਅਉਗੁਣਵੰਤੀ ਝੂਰਿ॥
ਜੇ ਲੋੜਹਿ ਵਰੁ ਕਾਮਣੀ ਨਹ ਮਿਲੀਐ ਪਿਰ ਕੂਰਿ॥
ਨਾ ਬੇੜੀ ਨਾ ਤੁਲਹੜਾ ਨਾ ਪਾਈਐ ਪਿਰੁ ਦੂਰਿ॥੧॥ *Guru Granth Sahib*, p. 17.

351 ਜੋਗੀ ਭੋਗੀ ਕਾਪੜੀ ਕਿਆ ਭਵਹਿ ਦਿਸੰਤਰ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਚੀਨ੍ਹੀ ਤਤੁ ਸਾਰੁ ਨਿਰੰਤਰ॥ *Ibid.*, p. 419.

352 ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੈ॥
ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੈ॥ *Ibid.*, p. 938.

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is given in the second part of the same verse. However, most of the time it is difficult to distinguish a phrase whether it is a question or a normal phrase since such questioning phrase/verse is a poetical form. If this question-answer system were not understood properly then it would be difficult to interpret the Gurbani in its real perspective.'[353] The importance of this question-answer format increases when Guru Nanak uses the said format in the beginning of the Guru Granth Sahib:

> *How can we be true and how can the screen of untruth be rent?*
> *By obeying, O Nanak! the pre-ordained order of the Lord of will.*[354]
>
> *In this body (lamp), put the oil of the practice of reciting the religious books and the wick of Lord's fear.*
> *Light this lamp with the fire of the knowledge of the Truth.*
> *With this oil thus shall (thy) lamp burn.*[355]
>
> *Embrace such gnosis, O my soul that thou mayest become the True Lord's slave.*[356]

(c) Use of Practical Methods: 'Many times very simple methods practiced almost everyday are quoted to explain the philosophy':[357]

> *By washing with water the dust, of the besmeared hands, feet and other parts of the body, is removed.*
> *The garment polluted with urine, that is washed clean by applying soap.*

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353 Devinder Singh Chahal, *op. cit.*, p. 5.

354 ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥ *Guru Granth Sahib*, p. 1.

355 ਪੋਥੀ ਪਰਾਣੁ ਕਮਾਈਐ॥
ਭਉ ਵਟੀ ਇਤੁ ਤਨਿ ਪਾਈਐ॥
ਸਚੁ ਬੂਝਣੁ ਆਣਿ ਜਲਾਈਐ॥੨॥
ਇਹੁ ਤੇਲੁ ਦੀਵਾ ਇਉ ਜਲੈ॥
ਕਰਿ ਚਾਨਣੁ ਸਾਹਿਬ ਤਉ ਮਿਲੈ॥੧॥ *Ibid.*, p. 25.

356 ਐਸਾ ਗਿਆਨ ਜਪਹੁ ਮਨ ਮੇਰੇ॥
ਹੋਵਹੁ ਚਾਕਰ ਸਾਚੇ ਕੇਰੇ॥੧॥ *Ibid.*, p. 728.

357 Devinder Singh Chahal, *op. cit.*, p. 6.

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The soul, defiled with sins, that is cleaned with the love of (God's) Name.[358]

The words by speaking which honour is obtained, that utterance of the words acceptable.
By uttering harsh words man comes to grief. Hearken, O' my foolish ignorant soul! They, who are pleasing to Him, are good.
What else is to be said or described? [359]

Demerits, then, turn into enemies and falsehood sounds the bugle (in glee).[360]

(d) Use of Established Concepts, Ancient Philosophy: 'There is another method where Guru Nanak uses pre-established old concepts or notions or ancient philosophy in the beginning of the verse and then at the end of the verse explains his own philosophy.'[361] For example:

There are nether-worlds below the nether-worlds and lacs of skies over skies.
The scriptures say one thing; searching after (God's) limit and bounds, (without success, people) have grown weary.
The semitic scriptures say that there are eighteen thousand worlds, but in reality there is only one essence, (that the Lord is limitless).
If there be any account (of His), then alone man can write that the Lord's account finishes not and whilst describing the account (man Himself) finishes.

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358 ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ॥
ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ॥
ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ॥
ਜੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ॥
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ॥
ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ॥ *Guru Granth Sahib*, p. 4.

359 ਜਿਤੁ ਬੋਲਿਐ ਪਤਿ ਪਾਈਐ ਸੋ ਬੋਲਿਆ ਪਰਵਾਣੁ॥
ਫਿਕਾ ਬੋਲਿ ਵਿਗੁਚਣਾ ਸੁਣਿ ਮੂਰਖ ਮਨ ਅਜਾਣ॥
ਜੋ ਤਿਸੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਹੋਰਿ ਕਿ ਕਹਣ ਵਖਾਣ॥ *Ibid.*, p. 15.

360 ਅਉਗਣ ਫਿਰਿ ਲਾਗੂ ਭਏ ਕੂਰਿ ਵਜਾਵੈ ਤੂਰੁ॥
ਬਿਨੁ ਸਬਦੈ ਭਰਮਾਈਐ ਦੁਬਿਧਾ ਡੋਬੈ ਪੂਰੁ॥ *Ibid.*, p. 19.

361 Devinder Singh Chahal, *op. cit.*, p. 6.

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O Nanak! call Him great.
He Himself knows His Own-self.[362]

The Veda is but a trader.
The soul's capital-stock is only the Lord's comprehension, which is obtained through the Lord's grace.
Nanak, without this capital-stock none has ever departed laden with the profit of the Lord's Name.[363]

The Vedas proclaim that virtue and vice are the seed of heaven and hell.
Whatever man sows that alone grows.
The soul realizes it, when it eats the fruit of his deeds.[364]

(6) Bhagat Singh Hira

Bhagat Singh Hira says that 'the Onkar Philosophy is not a subject of intellectuals. It is not only difficult rather impossible to put the Ultimate Reality in space which is beyond the space; to bring in form which is formless; and to bound the limit which is limitless. As it is a major stream of philosophy, its study cannot be denied by any human sciences. In fact, the philosophy as an independent discipline includes some special practices through which Divine sources can be searched and attained. Therefore, the Onkar studies cannot be separated from the

362 ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ॥
ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ॥
ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ॥
ਲੇਖਾ ਹੋਇ ਤਾ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ॥
ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ॥ *Guru Granth Sahib,* p. 5.

363 ਬੇਦੁ ਵਪਾਰੀ ਗਿਆਨੁ ਰਾਸਿ ਕਰਮੀ ਪਲੈ ਹੋਇ॥
ਨਾਨਕ ਰਾਸੀ ਬਾਹਰਾ ਲਦਿ ਨ ਚਲਿਆ ਕੋਇ॥੨॥ *Ibid.*, p. 1243.

364 ਬੇਦੁ ਪੁਕਾਰੇ ਪੁੰਨੁ ਪਾਪੁ ਸੁਰਗ ਨਰਕ ਨ ਬੀਉ॥
ਜੋ ਬੀਜੈ ਸੋ ਉਗਵੈ ਖਾਂਦਾ ਜਾਣੈ ਜੀਉ॥ *Ibid.*

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philosophy. The Onkar can be searched through philosophy; if it doesn't search Onkar then it is meaningless'.[365]

Section-II

Hermeneutical Tools within the Gurbani

These tools are those references which are searched from the Guru Granth Sahib to get the methodology for the understanding of Gurbani. The meaning of Eternal Reality can be undestood in a more appropriate way through these tools. For example, Guru Arjan Dev tells us the way to contemplate through the concentration. He says that any effort is fruitful only if it includes concentration of mind.

> *Sing the praise of the Lord, O friendly saints, with alertness and single-mindedness.*[366]

It is noteworthy that only those hermeneutical tools have been studied which are used to interpret the Gurbani so that excessive explanation can be excluded. These hermeneutical tools are as follows:

Realization of Sabad with Surti (ਸੁਰਤਿ) (Consciousness)

The realization of Sabad with concentration is an essential research tool for the understanding of Divine revelation. As Guru Sahib says:

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365 'ਓਅੰਕਾਰ' ਫਿਲਾਸਫ਼ੀ (ਦਰਸ਼ਨ) ਤਥਾ ਬੁਧੀ ਦਾ ਵਿਸ਼ਾ ਨਹੀਂ।ਅਥਾਹ ਦਾ ਥਾਹ ਪਾਣਾ, ਅਮਿਤ ਨੂੰ ਮਿਤ ਵਿਚ ਲਿਆਉਣਾ ਜਾਂ ਅਸੀਮ ਨੂੰ ਸੀਮਾ ਬੱਧ ਕਰਨਾ ਕਠਿਨ ਨਹੀਂ ਸਗੋਂ ਅਸੰਭਵ ਹੈ। ਬ੍ਰਹਮ ਨੂੰ ਗਿਆਨ ਦਾ ਵਿਸ਼ਾ ਨਾ ਮੰਨਣਾ ਆਪਣੇ ਆਪ ਵਿਚ ਹੀ ਦਰਸ਼ਨ ਤੋਂ ਇਨਕਾਰ ਕਰਨਾ ਹੈ।ਪਰ ਦਰਸ਼ਨ ਦਾ ਆਸਰਾ ਲਏ ਬਿਨਾ ਇਨਕਾਰ ਵੀ ਤਾਂ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ।ਦਰਅਸਲ ਦਰਸ਼ਨ ਇਕ ਅਮਲ ਹੈ ਜਿਸ ਰਾਹੀ ਗਿਆਨ ਦੇ ਸਰਵ ਸ੍ਰੇਸ਼ਟ ਸੋਮੇਂ ਨੂੰ ਲੱਭਿਆ ਜਾ ਸਕਦਾ ਹੈ।ਇਸ ਲਈ ਓਅੰਕਾਰ ਨੂੰ ਦਰਸ਼ਨ ਨਾਲੋਂ ਨਿਖੇੜਿਆ ਨਹੀਂ ਜਾ ਸਕਦਾ। ਓਅੰਕਾਰ, ਦਰਸ਼ਨ ਰਾਹੀਂ ਲੱਭਿਆ ਜਾ ਸਕਦਾ ਹੈ ਤੇ ਓਅੰਕਾਰ ਲੱਭੇ ਬਿਨਾ ਦਰਸ਼ਨ ਅਕਾਰਥ ਹੈ'। Bhagat Singh Hira, *Onkar Darshan*, Bhagat Singh Hira, New Delhi, 1977, p. 15.

366 ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ॥
ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ॥ *Guru Granth Sahib*, p. 295.

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God Himself is the Word and Himself the understanding, which is tuned to its music.[367]

With Pervading Lord's Name, my mind is pierced through.
What else should I reflect upon?
By fixing attention on the Divine Word happiness is produced.
Imbued with the Lord, sublime joy emanates.[368]

Without reflecting on the Guru's word, he suffers transmigration, loses honour and continues coming and going.[369]

Through the Guru, God's Name becomes manifest in man's mind.[370]

As a lotus-flower remains unaffected in water, as also a duck swims against the current and becomes not wet, so with fixed intent on the Guru's word and uttering the Name, O Nanak, the dreadful world-ocean is crossed.[371]

When human light blends with the Supreme Light and the union of wisdom is effaced with the universal wisdom, then, mortal's killing-instinct and egotism depart and suscepticism and sorrow afflict him not.
The Guru-ward, within whose mind abides the Lord, him the Guru unites with Lord's union.[372]

There is the same inner consciousness amongst all the beings.

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367 ਹਰਿ ਆਪੇ ਸਬਦੁ ਸੁਰਤਿ ਧੁਨਿ ਆਪੇ॥
ਹਰਿ ਆਪੇ ਵੇਖੈ ਵਿਗਸੈ ਆਪੇ॥
ਹਰਿ ਆਪਿ ਜਪਾਇ ਆਪੇ ਹਰਿ ਜਾਪੇ॥੨॥ *Ibid.*, p. 165.

368 ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੇਧਿਆ ਅਵਰੁ ਕਿ ਕਰੀ ਵੀਚਾਰੁ॥
ਸਬਦ ਸੁਰਤਿ ਸੁਖੁ ਊਪਜੈ ਪ੍ਰਭ ਰਾਤਉ ਸੁਖ ਸਾਰੁ॥ *Ibid.*, p. 62.

369 ਸਬਦ ਸੁਰਤਿ ਬਿਨੁ ਆਵੈ ਜਾਵੈ ਪਤਿ ਖੋਈ ਆਵਤ ਜਾਤਾ ਹੇ॥੮॥ *Ibid.*, p. 1031.

370 ਗੁਰਮੁਖਿ ਸੁਰਤਿ ਸਬਦੁ ਨੀਸਾਨੁ॥੧॥ *Ibid.*, p. 414.

371 ਜੈਸੇ ਜਲੁ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੈ॥
ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ॥ *Ibid.*, p. 938.

372 ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈਐ ਸੁਰਤੀ ਸੁਰਤਿ ਸੰਜੋਗੁ॥
ਹਿੰਸਾ ਹਉਮੈ ਗਤੁ ਗਏ ਨਾਹੀ ਸਹਸਾ ਸੋਗੁ॥
ਗੁਰਮੁਖਿ ਜਿਸੁ ਹਰਿ ਮਨਿ ਵਸੈ ਤਿਸੁ ਮੇਲੇ ਗੁਰੁ ਸੰਜੋਗੁ॥੨॥ *Ibid.*, p. 21.

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Without inner consciousness, He has created none.
As is consciousness, so is their way.
He alone (calls mortals) to account (and subject to His order) they come and go.[373]

The Lord is seen, heard of and known, but His relish is not obtained.
How can a lame, armless and blind person run to embrace the Lord?
Make fear of God thine feet, His love thine hands and His understanding thine eyes.
Sayeth Nanak, in this way, O' wise woman! The union with the Bridegroom is accomplished.[374]

The body is the dust, and the wind speaks therein.
Consider, O, wiseman, who it is that has died.
It is the inner-understanding, strife, and ego which have died.

He, who is the Seer, dies not. [375]
I understand not the worth of remaining awake in Lord's service nor have I felt the sublimity of His meditation.
O my Inaccessible and Incomprehensible Lord, the Life of the world, Thou art my main-stay.[376]

By meeting the True Guru truth is produced and becoming truthful man is absorbed in the True Lord.

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373 ਏਕਾ ਸੁਰਤਿ ਜੇਤੇ ਹੈ ਜੀਅ॥
ਸੁਰਤਿ ਵਿਹੂਣਾ ਕੋਇ ਨ ਕੀਅ॥
ਜੇਹੀ ਸੁਰਤਿ ਤੇਹਾ ਤਿਨ ਰਾਹੁ॥
ਲੇਖਾ ਇਕੋ ਆਵਹੁ ਜਾਹੁ॥ *Ibid.*, pp. 24-25.

374 ਦਿਸੈ ਸੁਣੀਐ ਜਾਣੀਐ ਸਾਉ ਨ ਪਾਇਆ ਜਾਇ॥
ਰੁਹਲਾ ਟੁੰਡਾ ਅੰਧੁਲਾ ਕਿਉ ਗਲਿ ਲਗੈ ਧਾਇ॥
ਭੈ ਕੇ ਚਰਣ ਕਰ ਭਾਵ ਕੇ ਲੋਇਣ ਸੁਰਤਿ ਕਰੇਇ॥
ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਵ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ॥੨॥ *Ibid.*, p. 139.

375 ਦੇਹੀ ਮਾਟੀ ਬੋਲੈ ਪਉਣੁ॥
ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਮੂਆ ਹੈ ਕਉਣੁ॥
ਮੂਈ ਸੁਰਤਿ ਬਾਦੁ ਅਹੰਕਾਰੁ॥
ਓਹੁ ਨ ਮੂਆ ਜੋ ਦੇਖਣਹਾਰੁ॥੨॥ *Ibid.*, p. 152.

376 ਸੇਵਾ ਸੁਰਤਿ ਨ ਜਾਣੀਆ ਨਾ ਜਾਪੈ ਆਰਾਧਿ॥
ਓਟ ਤੇਰੀ ਜਗਜੀਵਨਾ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਗਧਿ॥ *Ibid.*, p. 218.

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When by the Guru's teachings the mortal is filled with Divine fear he obtains understanding and honour welcomes him.
O' Nanak! the True King Himself then blends man with His Ownself.[377]

As much is the sound in the mind, that much is Thy tune, O God, and all the forms are Thy body.
Thou Thyself art the tongue and Thyself the nose, O Lord.
Talk not of any other, O my mother. [378]

Without there is Truth in the heart, then man becomes true and obtains the True Lord.
Without the Lord's writ, understanding is not attained and by babbling and prattling man wastes himself.
Wherever thou, may go and sit, speak well and inscribe the Lord's Name in thy mind.[379]

Make the ever-decreasing age thy shop and make the Lord's True Name thy merchandise.
Make understanding and meditation thy ware-house and in that ware-house, put thou the True Name.
Have dealing with the Lord's dealers and gaining the profit rejoice in thy mind.[380]

I have no intellect, wisdom, sense and cleverness.
If Thou, O Lord, leadest me on to Thyself then alone can I meet with Thee.[381]

Concerntration of Mind with Sabad

In the Lord's love is the spiritual vision and through the spiritual vision the Lord is comprehended.

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377 ਸਚੁ ਮਿਲੈ ਸਚੁ ਊਪਜੈ ਸਚ ਮਹਿ ਸਾਚਿ ਸਮਾਇ॥
ਸੁਰਤਿ ਹੋਵੈ ਪਤਿ ਊਗਵੈ ਗੁਰ ਬਚਨੀ ਭਉ ਖਾਇ॥
ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹੁ ਆਪੇ ਲਏ ਮਿਲਾਇ॥ *Ibid.*, p. 18.

378 ਜੇਤਾ ਸਬਦੁ ਸੁਰਤਿ ਧੁਨਿ ਤੇਤੀ ਜੇਤਾ ਰੂਪੁ ਕਾਇਆ ਤੇਰੀ॥
ਤੂੰ ਆਪੇ ਰਸਨਾ ਆਪੇ ਬਸਨਾ ਅਵਰੁ ਨ ਦੂਜਾ ਕਹਉ ਮਾਈ॥ *Ibid.*, p. 350.

379 ਲਿਖੇ ਬਾਝਹੁ ਸੁਰਤਿ ਨਾਹੀ ਬੋਲਿ ਬੋਲਿ ਗਵਾਈਐ॥
ਜਿਥੈ ਜਾਇ ਬਹੀਐ ਭਲਾ ਕਹੀਐ ਸੁਰਤਿ ਸਬਦੁ ਲਿਖਾਈਐ॥ *Ibid.*, p. 566.

380 ਹਾਣੁ ਹਟੁ ਕਰਿ ਆਰਜਾ ਸਚੁ ਨਾਮੁ ਕਰਿ ਵਥੁ॥
ਸੁਰਤਿ ਸੋਚ ਕਰਿ ਭਾਂਡਸਾਲ ਤਿਸੁ ਵਿਚਿ ਤਿਸ ਨੋ ਰਖੁ॥
ਵਣਜਾਰਿਆ ਸਿਉ ਵਣਜੁ ਕਰਿ ਲੈ ਲਾਹਾ ਮਨ ਹਸੁ॥ *Ibid.*, p. 595.

381 ਮਤਿ ਬੁਧਿ ਸੁਰਤਿ ਨਾਹੀ ਚਤੁਰਾਈ॥
ਤਾ ਮਿਲੀਐ ਜਾ ਲਏ ਮਿਲਾਈ॥ *Ibid.*, p. 804.

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By Guru's grace, this ineffable discourse is known.[382]

Through the Guru, divine knowledge, concentration and mind's satiation are attained.[383]

The man attached to mammon is very blind and deaf.
He hears not the Name, and makes a great uproar and tumult.
The pious persons are known by enshrining love for Lord's Name.
They hear and believe in God's Name and in God's Name they are absorbed.
Whatever pleases Him, that He does and causes to be done.
Nanak, human being, the instrument, plays as the Lord causes him to play.[384]

Without the Name, what other support can one have?[385]

The evil-minded man, bereft of gnosis loses even his capital.
How can he earn profit?
Meditating on the Name, one indrinks the Lord's elixir and is pleased with Truth, O Nanak.[386]

Meditate I on the Lord's feet and am a sacrifice unto them.
My Guru is himself the Supreme Lord Master.
Within my mind and heart, embrace I His contemplation.[387]

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382 ਧੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ॥ *Ibid.*, p. 879.

383 ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧਿਆਨੁ ਮਨਿ ਮਾਨੁ॥ *Ibid.*, p. 414.

384 ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ॥
ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲ ਘਚੋਲਾ॥
ਗੁਰਮੁਖਿ ਜਾਪੈ ਸਬਦਿ ਲਿਵ ਲਾਇ॥
ਹਰਿ ਨਾਮੁ ਸੁਣਿ ਮੰਨੇ ਹਰਿ ਨਾਮਿ ਸਮਾਇ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਕਰੇ ਕਰਾਇਆ॥
ਨਾਨਕ ਵਜਦਾ ਜੰਤੁ ਵਜਾਇਆ॥ *Ibid.*, pp. 313-14.

385 ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਟੇਕ ਟਿਕੀਜੈ॥ *Ibid.*, p. 1031.

386 ਖੋਇਓ ਮੂਲੁ ਲਾਭੁ ਕਹ ਪਾਵਸਿ ਦੁਰਮਤਿ ਗਿਆਨ ਵਿਹੂਣੇ॥
ਸਬਦੁ ਬੀਚਾਰਿ ਰਾਮ ਰਸੁ ਚਾਖਿਆ ਨਾਨਕ ਸਾਚਿ ਪਤੀਣੇ॥ *Ibid.*, p. 1126.

387 ਹਰਿ ਕੇ ਚਰਨ ਜਪਿ ਜਾਂਉ ਕੁਰਬਾਨੁ॥
ਗੁਰੁ ਮੇਰਾ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰੁ ਤਾ ਕਾ ਹਿਰਦੈ ਧਰਿ ਮਨ ਧਿਆਨੁ॥ *Ibid.*, p. 827.

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As the deer follows the sound of huntsman's bell, and gives up its own life, but ceases not to think of that;
In the same and likewise manner see I my Lord.
Forsaking the Lord, I turn not my mind to another. Pause.
As the fisherman gazes on the fish.
As the goldsmith steals gold while fashioning it.
As the lustful man gazes on another's woman and as the gambler marks the throwing of shell.
Similarly wherever Nama sees, he sees the Lord there.
Nam Dev ever meditates upon the Lord's feet.[388]

Becoming the embodiment of the Lord's meditation, he attains to a seat of equilibrium.
He fixes his mind's attention to the True Name.[389]

Reflect thou over the Guru's image in thy mind and by Guru's instruction propitiate thy soul with the Guru's hymns.[390]

O' Lord of Thy will ! to obey Thy command is to praise and eulogise Thee.
That alone is the Divine comprehension and visualisation which pleases Thee.[391]

Appoint such a Guru, that thou mayest not have to appoint another again.

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388 ਨਾਦ ਭ੍ਰਮੇ ਜੈਸੇ ਮਿਰਗਾਏ॥
ਪ੍ਰਾਨ ਤਜੇ ਵਾ ਕੋ ਧਿਆਨੁ ਨ ਜਾਏ॥੧॥
ਐਸਾ ਰਾਮਾ ਐਸੇ ਹੇਰਉ॥
ਰਾਮੁ ਛੋਡਿ ਚਿਤੁ ਅਨਤ ਨ ਫੇਰਉ॥੧॥ਰਹਾਉ॥
ਜਿਉ ਮੀਨਾ ਹੇਰੈ ਪਸੂਆਰਾ॥
ਸੋਨਾ ਗਢਤੇ ਹਿਰੈ ਸੁਨਾਰਾ॥੨॥
ਜਿਉ ਬਿਖਈ ਹੇਰੈ ਪਰ ਨਾਰੀ॥
ਕਉਡਾ ਡਾਰਤ ਹਿਰੈ ਜੁਆਰੀ॥੩॥
ਜਹ ਜਹ ਦੇਖਉ ਤਹ ਤਹ ਰਾਮਾ॥
ਹਰਿ ਕੇ ਚਰਨ ਨਿਤ ਧਿਆਵੈ ਨਾਮਾ॥੪॥ *Ibid.*, p. 873.

389 ਧਿਆਨ ਰੂਪ ਹੋਇ ਆਸਣੁ ਪਾਵੈ॥
ਸਚਿ ਨਾਮ ਤਾੜੀ ਚਿਤੁ ਲਾਵੈ॥ *Ibid.*, p. 877.

390 ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰ ਮਨੁ ਮਾਨ॥ *Ibid.*, p. 864.

391 ਸਿਫਤਿ ਸਾਲਾਹਣੁ ਤੇਰਾ ਹੁਕਮੁ ਰਜਾਈ॥
ਸੋ ਗਿਆਨੁ ਧਿਆਨੁ ਜੋ ਤੁਧੁ ਭਾਈ॥ *Ibid.*, p. 100.

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Utter such word that thou mayest not have to utter another again.
Embrace such meditation that thou mayest not have to embrace another again.
Die thou in such a way, that thou mayest not have to die again.[392]

Interpretation and Understanding of Sabad

For the interpretation of the Divine Word, the understanding of Sabad is the most essential factor.

Being propitiated with the Guru's word, this soul is enraptured.[393]

With the true wooden slate of the true mind read thou the supremely sublime Gurbani.
Nanak, he alone is learned and he the wise scholar, who wears the Necklace of the Lord's Name.[394]

The sole will of the One Lord prevails all over.
The entire creation emanates from the One Lord.
Nanak, the supreme Guru unites man in the Lord's union.
It is by the Guru's grace, that he goes and blends with the Lord God.[395]

The Luminous Lord, who has infused His Light amongst all, is Himself the Name and Himself the true instruction.
In this frail body, within which rings the breath, the Name-Nectar is received through the Guru.[396]

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392 ਸੋ ਗੁਰੁ ਕਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਕਰਨਾ॥
ਸੋ ਪਦੁ ਰਵਹੁ ਜਿ ਬਹੁਰ ਨ ਰਵਨਾ॥
ਸੋ ਧਿਆਨੁ ਧਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਧਰਨਾ॥
ਐਸੇ ਮਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਮਰਨਾ॥ *Ibid.*, p. 327.

393 ਇਹੁ ਮਨੁ ਭੀਜੈ ਸਬਦਿ ਪਤੀਜੈ॥ *Ibid.*, p. 1031.

394 ਸਚੀ ਪਟੀ ਸਚੁ ਮਨਿ ਪੜੀਐ ਸਬਦੁ ਸੁ ਸਾਰੁ॥
ਨਾਨਕ ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਜਿਸੁ ਰਾਮੁ ਨਾਮੁ ਗਲਿ ਹਾਰੁ॥ *Ibid.*, p. 938.

395 ਏਕੋ ਸਬਦੁ ਏਕੋ ਪ੍ਰਭੁ ਵਰਤੈ ਸਭ ਏਕਸੁ ਤੇ ਉਤਪਤਿ ਚਲੈ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਜਾਇ ਰਲੈ॥ *Ibid.*, p. 1334.

396 ਆਪੇ ਸਬਦੁ ਸਚੁ ਸਾਖੀ ਆਪੇ ਜਿਨ੍ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ॥
ਦੇਹੀ ਕਾਚੀ ਪਉਣੁ ਵਜਾਏ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪਾਈ॥ *Ibid.*, p. 1260.

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Within the mortal, the life is of the Lord's Name, by which he meet's with his Spouse.
Without the Name, there is darkness in the world.
Through the Name, the Lord becomes manifest.
Of reading, reading, the scholars and the silent sages are tired, and weary are the sectarians of washing their bodies.

Without the Name no one attains unto God and the woe-begone depart wailing.
Nanak, if man's good destiny awakes, he attains unto the Merciful Master.[397]

The Creator Himself does and causes others to do.
He Himself enshrines the Guru's hymns in man's mind.
From God emanates ambrosial Gurbani, which the Exalted Guru narrates and preaches to the world.[398]

The blind apostate neither knows the Name, nor understands the Gurbani and so he passes his life in misery.[399]

Blind and deaf are they, who know not the Name
What for did they come in the world?
They attain not God's elixir, waste their life in vain and are born again and over again.
The foolish and idiotic infidels are the worms of ordure and in ordure putrefy they.[400]

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397 ਜੀਆ ਅੰਦਰਿ ਜੀਉ ਸਬਦੁ ਹੈ ਜਿਤੁ ਸਹ ਮੇਲਾਵਾ ਹੋਇ॥
ਬਿਨੁ ਸਬਦੈ ਜਗਿ ਆਨ੍ਹੇਰੁ ਹੈ ਸਬਦੇ ਪਰਗਟੁ ਹੋਇ॥
ਪੰਡਿਤ ਮੋਨੀ ਪੜਿ ਪੜਿ ਥਕੇ ਭੇਖ ਥਕੇ ਤਨੁ ਧੋਇ॥
ਬਿਨੁ ਸਬਦੈ ਕਿਨੈ ਨ ਪਾਇਓ ਦੁਖੀਏ ਚਲੇ ਰੋਇ॥
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ *Ibid.*, p. 1250.

398 ਆਪੇ ਕਰਤਾ ਕਰ ਕਰਾਏ॥
ਆਪੇ ਸਬਦੁ ਗੁਰ ਮੰਨਿ ਵਸਾਏ॥
ਸਬਦੇ ਉਪਜੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਗੁਰਮੁਖਿ ਆਖਿ ਸੁਣਾਵਣਿਆ॥ *Ibid.*, p. 125.

399 ਨ ਸਬਦੁ ਬੂਝੈ ਨ ਜਾਣੈ ਬਾਣੀ॥
ਮਨਮੁਖਿ ਅੰਧੇ ਦੁਖਿ ਵਿਹਾਣੀ॥ *Ibid.*, p. 665.

400 ਸਬਦੁ ਨ ਜਾਣਹਿ ਸੇ ਅੰਨੇ ਬੋਲੇ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਾ॥
ਹਰਿ ਰਸੁ ਨ ਪਾਇਆ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਜੰਮਹਿ ਵਾਰੋ ਵਾਰਾ॥
ਬਿਸਟਾ ਕੇ ਕੀੜੇ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਣੇ ਮਨਮੁਖ ਮੁਗਧ ਗੁਬਾਰਾ॥ *Ibid.*, p. 601.

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Without the Name, the bride becomes not pure, even though she may make many decorations.
She knows not the worth of her spouse and is attached to another's love.

Nanak, she is impure, she is of ill-conduct and, amongst women, an evil woman.[401]

Without the Name, the world has gone so much mad that one can describe it not.
They, whom the Lord saves, are saved and they remain attuned to His Name.
Nanak, the Creator-Lord, who has created all the creation, knows every thing.[402]

To read scriptures, to reflect upon grammar and to say prayers three times a day, avail not.
Without Guru's word, where is emancipation, O mortal?
Without the Lord's Name, one is entangled to death.[403]
The Guru's word is heard in the four corners of the world and through it, the mortal merges in True Name.[404]

By his preaching the Perfect True Guru instructs the mortal.[405]

The Name is the dispeller of distress, only if some one enshrines it in the mind.[406]

The Guru's word abides in the Guru.
It becomes not manifest through any one else.[407]

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401 ਬਿਨੁ ਸਬਦੈ ਸੁਧੁ ਨ ਹੋਵਈ ਜੇ ਅਨੇਕ ਕਰੈ ਸੀਗਾਰ॥
ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣਈ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ॥
ਸਾ ਕੁਸੁਧ ਸਾ ਕੁਲਖਣੀ ਨਾਨਕ ਨਾਰੀ ਵਿਚਿ ਕੁਨਾਰਿ॥ *Ibid.*, pp. 651-52.

402 ਬਿਨੁ ਸਬਦੈ ਜਗਤੁ ਬਰਲਿਆ ਕਹਣਾ ਕਛੂ ਨ ਜਾਇ॥
ਹਰਿ ਰਖੇ ਸੇ ਉਬਰੇ ਸਬਦਿ ਰਹੇ ਲਿਵ ਲਾਇ॥
ਨਾਨਕ ਕਰਤਾ ਸਭ ਕਿਛੁ ਜਾਣਦਾ ਜਿਨਿ ਰਖੀ ਬਣਤ ਬਣਾਇ॥ *Ibid.*, p. 1417.

403 ਪੁਸਤਕ ਪਾਠ ਬਿਆਕਰਣ ਵਖਾਣੈ ਸੰਧਿਆ ਕਰਮ ਤਿਕਾਲ ਕਰੈ॥
ਬਿਨੁ ਗੁਰ ਸਬਦ ਮੁਕਤਿ ਕਹਾ ਪ੍ਰਾਣੀ ਰਾਮ ਨਾਮ ਬਿਨੁ ਉਰਝਿ ਮਰੈ॥ *Ibid.*, p. 1127.

404 ਗੁਰਬਾਣੀ ਚਹੁ ਕੁੰਡੀ ਸੁਣੀਐ ਸਾਚੈ ਨਾਮਿ ਸਮਾਇਦਾ॥ *Ibid.*, p. 1065.

405 ਸਬਦੁ ਬੁਝਾਏ ਸਤਿਗੁਰੁ ਪੂਰਾ॥ *Ibid.*, p. 1021.

406 ਦੂਖ ਵਿਸਾਰਣੁ ਸਬਦੁ ਹੈ ਜੇ ਮੰਨਿ ਵਸਾਏ ਕੋਇ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਨਿ ਵਸੈ ਕਰਮ ਪਰਾਪਤਿ ਹੋਇ॥ *Ibid.*, p. 1413.

407 ਗੁਰ ਕਾ ਸਬਦੁ ਗੁਰ ਥੈ ਟਿਕੈ ਹੋਰ ਥੈ ਪਰਗਟੁ ਨ ਹੋਇ॥ *Ibid.*, p. 1249.

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Through great good fortune I am blessed with this body and in this human life I have fixed my mind on God.
Without the Name, all is utter darkness.
Rare is the one, who understands this through the Guru's grace.[408]

True is the Lord and true is His Gurbani.[409]

From the Guru, gnosis is obtained and the mortal reflects upon the Supreme Reality.
Through the Guru man attains Lord's mansion and court and the treasurefulls of His devotional service.
Through the Guru, one dwells on the Name and realises the worth of Lord's meditation.
Through the Guru is the saint dedicated to God's praise, and in his mind is enshrined the Infinite Name.[410]

He, to whom the Lord shows mercy; that man obtains Him and reflects over the Guru's hymns.[411]
He, who understands Gurbani, is absorbed in the True Lord.
Meditate on the One Name, O man, with an uninterrupted love.
Nanak, blessed is Lord, the Embellisher of the mortal.[412]

The Lord God abides in the saints congregation.
Reflecting on the Guru's word, thou shalt realise Him.[413]

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408 ਵਡੈ ਭਾਗਿ ਇਹੁ ਸਰੀਰੁ ਪਾਇਆ॥
ਮਾਣਸ ਜਨਮਿ ਸਬਦਿ ਚਿਤੁ ਲਾਇਆ॥
ਬਿਨੁ ਸਬਦੈ ਸਭੁ ਅੰਧ ਅੰਧੇਰਾ ਗੁਰਮੁਖਿ ਕਿਸਹਿ ਬੁਝਾਇਦਾ॥ *Ibid.*, p. 1065.

409 ਸਚਾ ਸਬਦੁ ਸਚੀ ਹੈ ਬਾਣੀ॥
ਗੁਰਮੁਖਿ ਜੁਗਿ ਜੁਗਿ ਆਖਿ ਵਖਾਣੀ॥ *Ibid.*, p. 424.

410 ਗੁਰ ਤੇ ਗਿਆਨੁ ਊਪਜੈ ਮਹਾ ਤਤੁ ਬੀਚਾਰਾ॥
ਗੁਰ ਤੇ ਘਰੁ ਦਰੁ ਪਾਇਆ ਭਗਤੀ ਭਰੇ ਭੰਡਾਰਾ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਬੂਝੈ ਵੀਚਾਰਾ॥
ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਲਾਹ ਹੈ ਅੰਤਰਿ ਸਬਦੁ ਅਪਾਰਾ॥ *Ibid.*

411 ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋਈ ਜਨੁ ਪਾਏ ਗੁਰ ਕਾ ਸਬਦੁ ਸਮ੍ਹਾਲੇ॥ *Ibid.*, p. 797.

412 ਬਾਣੀ ਬੂਝੈ ਸਚਿ ਸਮਾਵੈ॥
ਸਬਦੁ ਵੀਚਾਰੇ ਏਕ ਲਿਵ ਤਾਰਾ॥
ਨਾਨਕ ਧੰਨੁ ਸਵਾਰਣਹਾਰਾ॥ *Ibid.*, p. 412.

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They who meditate on their Lord are imbued with His love and their ego and desire are stilled.
The Pure Lord is pemeating there within and amongst all they see the Pervading God, the Enemy of ego.[414]

He ponders over the very pure word of the Guru.
O Nanak, the Name of the Lord is man's embellisher.[415]

I ponder on the Name, do sublime deeds and I am blessed with the standard of the Lord's Name.
Without the Name, the false find no place of rest.
The jewel of the Lord's Name alone becomes acceptable.[416]

He alone understands the Lord, whom he Himself instructs.[417]

If the Lord so wills, then summons He the mortal into His presence.
If man pierces his soul with the Word, then obtains he glory.
They who wear religious robes, burn in pride and are ruined.
Through truth, the truthful ones merge in the True Lord.[418]
The Creator Himself does and causes others to do.
He Himself enshrines the Guru's hymns in man's mind.
From God emanates ambrosial Gurbani, which the Exalted Guru narrates and preaches to the world.[419]

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413 ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਵਰਤਦਾ ਬੁਝਹੁ ਸਬਦੁ ਵੀਚਾਰਿ॥ *Ibid.*, p. 1314.

414 ਸਬਦੁ ਵੀਚਾਰਿ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰੀ॥
ਅੰਤਰਿ ਨਿਹਕੇਵਲੁ ਹਰਿ ਰਵਿਆ ਸਭੁ ਆਤਮਰਾਮੁ ਮੁਰਾਰੀ॥ *Ibid.*, p. 1233.

415 ਅਤਿ ਨਿਰਮਲੁ ਗੁਰ ਸਬਦ ਵੀਚਾਰ॥
ਨਾਨਕ ਨਾਮਿ ਸਵਾਰਣਹਾਰ॥ *Ibid.*, p. 362.

416 ਸਬਦੁ ਵੀਚਾਰੀ ਕਰਣੀ ਸਾਰੀ ਰਾਮ ਨਾਮੁ ਨੀਸਾਣੋ॥
ਨਾਮ ਬਿਨਾ ਖੋਟੇ ਨਹੀ ਠਾਹਰ ਨਾਮੁ ਰਤਨੁ ਪਰਵਾਣੋ॥ *Ibid.*, p. 765.

417 ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ॥ *Ibid.*, p. 839.

418 ਜੇ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਮਹਲਿ ਬੁਲਾਵੈ॥
ਸਬਦੇ ਭੇਦੇ ਤਉ ਪਤਿ ਪਾਵੈ॥
ਕਰਿ ਕਰਿ ਵੇਸ ਖਪਹਿ ਜਲਿ ਜਾਵਹਿ॥
ਸਾਚੈ ਸਾਚੇ ਸਾਚਿ ਸਮਾਵਹਿ॥ *Ibid.*, p. 839.

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Nectar-sweet is the Guru's instruction and the Gurbani.
Night and day, utter I the God's Name.
Within whose heart, the True Lord-God abides; That heart of the mortal becomes immaculate.[420]

There is but one Divine sermon, uttered by the only Guru; there is One Name to reflect upon.
True is the merchandise, true the shop and true the garners filled with jewels.
If the Beneficent Lord bestows, then alone are they obtained by the Guru's grace.[421]

Historcal References

The Hindu comes to the house of the Hindu.
Chanting the sermon, he puts on the yarn-sacred thread on the boy's neck.
Putting on the thread, he commits sins.
For his ablutions and washings, he is approved not.[422]

There raged a battle between the Mughals and Pathans and the sword was wielded in the battle-field.
They, the Mughals, aimed and fired their guns and they, the Pathans attacked with their elephants.
They, whose letter has been torn in God's court, must die, O my brethren.

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419 ਆਪੇ ਕਰਤਾ ਕਰੇ ਕਰਾਏ॥
ਆਪੇ ਸਬਦੁ ਗੁਰਿ ਮੰਨਿ ਵਸਾਏ॥
ਸਬਦੇ ਉਪਜੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਗੁਰਮੁਖਿ ਆਖਿ ਸੁਣਾਵਣਿਆ॥ *Ibid.*, p. 125.

420 ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤ ਹੈ ਬਾਣੀ॥
ਅਨਦਿਨੁ ਹਰਿ ਕਾ ਨਾਮੁ ਵਖਾਣੀ॥
ਹਰਿ ਹਰਿ ਸਚਾ ਵਸੈ ਘਟ ਅੰਤਰਿ ਸੋ ਘਟੁ ਨਿਰਮਲੁ ਤਾਹਾ ਹੇ॥ *Ibid.*, p. 1057.

421 ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ॥
ਸਚਾ ਸਉਦਾ ਹਟੁ ਸਚੁ ਰਤਨੀ ਭਰੇ ਭੰਡਾਰ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਈਅਨਿ ਜੇ ਦੇਵੈ ਦੇਵਣਹਾਰੁ॥ *Ibid.*, p. 646.

422 ਹਿੰਦੂ ਕੈ ਘਰਿ ਹਿੰਦੂ ਆਵੈ॥
ਸੂਤੁ ਜਨੇਊ ਪੜਿ ਗਲਿ ਪਾਵੈ॥
ਸੂਤੁ ਪਾਇ ਕਰੇ ਬੁਰਿਆਈ॥
ਨਾਤਾ ਧੋਤਾ ਥਾਇ ਨ ਪਾਈ॥ *Ibid.*, p. 951.

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There were the women of Hindus, Muslims, Bhattis and Rajputs.
The robes of some were torn from head to foot, and some had their dwellings in the cremation ground.
How did they, whose majestic husbands came not home, pass their night?
The Creator, of Himself, acts and causes others to act.
To whom should we complain?
Weal and woe, O God, are according to Thy will.
To whom should man go to wail?
The Commander issues His command and is pleased.
Nanak, the mortal obtains, what is destined for him.[423]

The narratives of the fore-fathers make their descendants good children.
They accept that which is pleasing to the Guru and perform the deeds accordingly.[424]

Thou alone art Sire Ram Chand, who hast no form and outline.
Thou, O Flower-girt God, of fascinating sight, has a quoit in Thy hand.
Thou hast thousands of eyes and thousands of forms.
Thou alone art the Giver and all others are beggars.[425]

The holy man is the bridge, built by God, the Destiny-scribe.
Through him the body-Ceylon is robbed off its wickedness and the demons are annihilated.

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423 ਮੁਗਲ ਪਠਾਣਾ ਭਈ ਲੜਾਈ ਰਣ ਮਹਿ ਤੇਗ ਵਗਾਈ॥
ਓਨ੍ਹੀ ਤੁਪਕ ਤਾਣਿ ਚਲਾਈ ਓਨ੍ਹੀ ਹਸਤਿ ਚਿੜਾਈ॥
ਜਿਨ੍ ਕੀ ਚੀਰੀ ਦਰਗਹ ਪਾਟੀ ਤਿਨ੍ਹਾ ਮਰਣਾ ਭਾਈ॥੫॥
ਇਕ ਹਿੰਦਵਾਣੀ ਅਵਰ ਤੁਰਕਾਣੀ ਭਟਿਆਣੀ ਠਕੁਰਾਣੀ॥
ਇਕਨ੍ਹਾ ਪੇਰਣ ਸਿਰ ਖੁਰ ਪਾਟੇ ਇਕਨ੍ਹਾ ਵਾਸੁ ਮਸਾਣੀ॥
ਜਿਨ੍ ਕੇ ਬੰਕੇ ਘਰੀ ਨ ਆਇਆ ਤਿਨ੍ ਕਿਉ ਰੈਣਿ ਵਿਹਾਣੀ॥੬॥
ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਕਿਸ ਨੋ ਆਖਿ ਸੁਣਾਈਐ॥
ਦੁਖੁ ਸੁਖੁ ਤੇਰੈ ਭਾਣੈ ਹੋਵੈ ਕਿਸ ਥੈ ਜਾਇ ਰੂਆਈਐ॥
ਹੁਕਮੀ ਹੁਕਮਿ ਚਲਾਏ ਵਿਗਸੈ ਨਾਨਕ ਲਿਖਿਆ ਪਾਈਐ॥੭॥੧੨॥ *Ibid.*, p. 418.

424 ਬਾਬਾਣੀਆ ਕਹਾਣੀਆ ਪੁਤ ਸਪੁਤ ਕਰੇਨਿ॥
ਜਿ ਸਤਿਗੁਰ ਭਾਵੈ ਸੁ ਮੰਨਿ ਲੈਨਿ ਸੇਈ ਕਰਮ ਕਰੇਨਿ॥ *Ibid.*, p. 951.

425 ਸ੍ਰੀ ਰਾਮਚੰਦ ਜਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ॥
ਬਨਵਾਲੀ ਚਕ੍ਰਪਾਣਿ ਦਰਸਿ ਅਨੂਪਿਆ॥
ਸਹਸ ਨੇਤ੍ਰ ਮੂਰਤਿ ਹੈ ਸਹਸਾ ਇਕੁ ਦਾਤਾ ਸਭ ਹੈ ਮੰਗਾ॥੪॥ *Ibid.*, p. 1082.

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The Ram Chand of the mind slays the Rawan of pride and through the Guru is realised the secret, which Babhikhan disclosed.
The holyman ferries across the ocean, even the stones.
The holyman saves thirty-three crores (millions) of men.[426]
With great mental effort Ram Chander gathered his army, in utter sadness.
The army of monkeys was also at his service and in his mind and body, he became infinitely zealous of war.
Ten-headed Rawan had taken away Sita, his wife and Lachhman had died of the curse.[427]

Within his mind, Ram chander mourned for Sita and Lachhman.
He remembered, Hanuman the monkey-god and he came to meet him.
He misguided demon knows not that wonderous are the deeds which He, the Lord does.
Nanak, ineffaceable are the past deeds which He, the Care-free Lord rewards.[428]

The Hindu is blind and the Muslim is one-eyed.
The Lord-divine is the wiser of the two.
The Hindu worships at the temple and the Muslim at the mosque.
Nama serves that Lord, who has neither a temple, nor a mosque.[429]

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426 ਗੁਰਮੁਖਿ ਬਾਂਧਿਓ ਸੇਤੁ ਬਿਧਾਤੈ॥
ਲੰਕਾ ਲੂਟੀ ਦੈਤ ਸੰਤਾਪੈ॥
ਰਾਮਚੰਦਿ ਮਾਰਿਓ ਅਹਿ ਰਾਵਣੁ॥
ਭੇਦੁ ਬਭੀਖਣ ਗੁਰਮੁਖਿ ਪਰਚਾਇਣੁ॥
ਗੁਰਮੁਖਿ ਸਾਇਰਿ ਪਾਹਣ ਤਾਰੇ॥
ਗੁਰਮੁਖਿ ਕੋਟਿ ਤੇਤਸਿ ਉਧਾਰੇ॥੪੦॥ *Ibid.,* p. 942.

427 ਰਾਮੁ ਝੁਰੈ ਦਲ ਮੇਲਵੈ ਅੰਤਰਿ ਬਲੁ ਅਧਿਕਾਰ॥
ਬੰਤਰ ਕੀ ਸੈਨਾ ਸੇਵੀਐ ਮਨਿ ਤਨਿ ਜੁਝੁ ਅਪਾਰੁ॥
ਸੀਤਾ ਲੈ ਗਇਆ ਦਹਸਿਰੋ ਲਛਮਣੁ ਮੂਓ ਸਰਾਪਿ॥ *Ibid.,* p.1412.

428 ਮਨ ਮਹਿ ਝੂਰੈ ਰਾਮਚੰਦੁ ਸੀਤਾ ਲਛਮਣ ਜੋਗੁ॥
ਹਣਵੰਤਰੁ ਆਰਾਧਿਆ ਆਇਆ ਕਰਿ ਸੰਜੋਗੁ॥
ਭੂਲਾ ਦੈਤੁ ਨ ਸਮਝਈ ਤਿਨਿ ਪ੍ਰਭ ਕੀਏ ਕਾਮ॥
ਨਾਨਕ ਵੇਪਰਵਾਹੁ ਸੋ ਕਿਰਤੁ ਨ ਮਿਟਈ ਰਾਮ॥ *Ibid.*

429 ਹਿੰਦੂ ਅੰਨ੍ਹਾ ਤੁਰਕੂ ਕਾਣਾ॥
ਦੁਹਾਂ ਤੇ ਗਿਆਨੀ ਸਿਆਣਾ॥
ਹਿੰਦੂ ਪੂਜੈ ਦੇਹੁਰਾ ਮੁਸਲਮਾਣੁ ਮਸੀਤਿ॥
ਨਾਮੇ ਸੋਈ ਸੇਵਿਆ ਜਹ ਦੇਹੁਰਾ ਨ ਮਸੀਤਿ॥੪॥੩॥੭॥ *Ibid.*, p. 875.

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The Hindu have forgotten the Primal Lord and are going the wrong way.
As Narad instructed so they worship the idols.
They are blind, dumb and the blindest of the blind.
The ignorant fools take stones and worship them.
Those stones when they themselves sink, how shall they ferry thee across?[430]

Ahylya was the wife of Gotam, the penitent. Seeing her Indra was fascinated.

When he got thousand marks of vulva on his body, then did he regret in his mind.[431]

Vyas instructed and taught Janmeja, the king, to refrain from doing three things, riding a horse, bringing home a fairy and accepting her word.[432]

References of Grammar

Noun (ਨਾਂਵ)

The saints proclaim that the Venerable Lord abides in all hearts.[433]

The saints have put me on the God's path.[434]

O' Lord ! incomparable and infinite are Thy words. They are the mainstay of Thy saint. Reflect on Gurbani, O' Man ! [435]

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430 ਹਿੰਦੂ ਮੂਲੇ ਭੂਲੇ ਅਖੁਟੀ ਜਾਂਹੀ॥
ਨਾਰਦਿ ਕਹਿਆ ਸਿ ਪੂਜ ਕਰਾਂਹੀ॥
ਅੰਧੇ ਗੁੰਗੇ ਅੰਧ ਅੰਧਾਰੁ॥
ਪਾਥਰੁ ਲੈ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ॥
ਓਹਿ ਜਾ ਆਪਿ ਡੁਬੇ ਤੁਮ ਕਹਾ ਤਰਣਹਾਰੁ॥ *Ibid.*, p. 556.

431 ਗੋਤਮੁ ਤਪਾ ਅਹਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸੁ ਦੇਖਿ ਇੰਦ੍ਰ ਲੁਭਾਇਆ॥
ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ ਹੂਏ ਤਾ ਮਨਿ ਪਛੋਤਾਇਆ॥ *Ibid.*, pp. 1343-44.

432 ਰਾਜਾ ਜਨਮੇਜਾ ਦੇ ਮਤੀ ਬਰਜਿ ਬਿਆਸਿ ਪੜ੍ਹਾਇਆ॥ *Ibid.*, p. 1344.

433 ਘਟ ਘਟ ਮੈ ਹਰਿ ਜੂ ਬਸੈ ਸੰਤਨ ਕਹਿਓ ਪੁਕਾਰਿ॥ *Ibid.*, p. 1426.

434 ਸੰਤਨ ਮੋ ਕਉ ਹਰਿ ਮਾਰਗਿ ਪਾਇਆ॥ *Ibid.*, p. 100.

435 ਤੇਰੇ ਬਚਨ ਅਨੂਪ ਅਪਾਰ ਸੰਤਨ ਆਧਾਰ ਬਾਣੀ ਬੀਚਾਰੀਐ ਜੀਉ॥ *Ibid.*, p. 80.

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The patronage of the Lord's Feet and obeisance unto the saints, in these I find the comfort of comforts.[436]

Preposition (ਕਾਰਕ)

If a mighty man smites another mighty man, then the mind feels not anger.[437]

He is said to be saintly teacher; if he imparts true instruction to his pupils.[438]

The scholars, teachers and astrologers, ever, read the mythological books.[439]

The kings are tigers and the courtiers dogs, they go and (harass) or (awaken) the sitting and the sleeping ones.[440]

If some one gives himself a big name and revels to please his mind, in the eyes of the Lord, he is but a worm, for all the corn that he pecks.[441]

O Mulla, it is not known at what place death shall come to the mortal?[442]

O my soul, ever abide thou with thy Lord.[443]

O man, meditate thou on the Lord, till there is breath in thy body.[444]

O Creator, seeing Thy creation I have become Thy devotee.[445]

Come, O dear saints, let us utter the discourse of the Ineffable Lord.[446]

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436 ਚਰਨਨ ਸਰਨਨ ਸੰਤਨ ਬੰਦਨ॥
ਸੁਖੋ ਸੁਖੁ ਪਾਹੀ॥ *Ibid.*, p. 407.

437 ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ॥ *Ibid.*, p. 360.

438 ਪ੍ਰਾਧਾ ਗੁਰਮੁਖਿ ਆਖੀਐ ਚਾਟੜਿਆ ਮਤਿ ਦੇਇ॥ *Ibid.*, p. 938.

439 ਪੰਡਿਤ ਪਾਧੇ ਜੋਇਸੀ ਨਿਤ ਪੜ੍ਹਹਿ ਪੁਰਾਣਾ॥ *Ibid.*, p. 419.

440 ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ॥ਜਾਇ ਜਗਾਇਨ੍ਹਿ ਬੈਠੇ ਸੁਤੇ॥ *Ibid.*, p. 1288.

441 ਜੇ ਕੋ ਨਾਉ ਧਰਾਏ ਵਡਾ ਸਾਦ ਕਰੇ ਮਨਿ ਭਾਣੈ॥
ਖਸਮੈ ਨਦਰੀ ਕੀੜਾ ਆਵੈ ਜੇਤੇ ਚੁਗੈ ਦਾਣੈ॥ *Ibid.*, p. 360.

442 ਮਰਣੁ ਨ ਜਾਪੈ ਮੂਲਿਆ ਆਵੈ ਕਿਤੈ ਥਾਇ॥ *Ibid.*, p. 1412.

443 ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ॥ *Ibid.*, p. 917.

444 ਕਰਿ ਬੰਦੇ ਤੂ ਬੰਦਗੀ ਜਿਚਰੁ ਘਟ ਮਹਿ ਸਾਹੁ॥ *Ibid.*, p. 724.

445 ਕਰਤੇ ਕੁਦਰਤੀ ਮੁਸਤਾਕੁ॥ *Ibid.*

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O ears of mine, ye were sent to hear the True Name.[447]

Pronoun (ਪੜਨਾਂਵ)

Within my mind and body is an exceedingly great pang of separation.
How shall my Beloved come to meet me in my home?[448]

O' my True Guru ! without Thee, I have none else.[449]

Come and meet me my maids and unite me with my Beloved.[450]

Masculine and Deterinative Pronoun (ਪੁਰਖਵਾਚਕ ਅਤੇ ਨਿਸ਼ਚੇਵਾਚਕ ਪੜਨਾਂਵ)

This Gurbani is enshrined in the minds of those, why are so destined by the Primal Being.[451]

It is inexhaustible and exhausts not ever, whether one eats, expends or ties it to one's skirt.[452]

That Care-free-Lord is unweighable and His real worth is known through Guru's instruction.[453]

He, who is everywhere contained, dies not.[454]

Indefinite Pronoun (ਅਨਿਸ਼ਚੇਵਾਚਕ ਪੜਨਾਂਵ)

Neither the yogi nor anyone else knows the lunar day, week day seasons and the month.[455]

Amongst all is the light of the One Lord, if some mortal were to realize it.[456]

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446 ਆਵਹੁ ਸੰਤ ਪਿਆਰਿਹੋ ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ॥ *Ibid.*, p. 918.
447 ਏ ਸ੍ਰਵਣਹੁ ਮੇਰਿਹੋ ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ॥ *Ibid.*, p. 922.
448 ਮੈ ਮਨਿ ਤਨਿ ਬਿਰਹੁ ਅਤਿ ਅਗਲਾ ਕਿਉ ਪ੍ਰੀਤਮ ਮਿਲੈ ਘਰਿ ਆਇ॥ *Ibid.*, p. 39.
449 ਮੇਰੇ ਸਤਿਗੁਰਾ ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ *Ibid.*
450 ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਮੈ ਪਿਰੁ ਦੇਹੁ ਮਿਲਾਇ॥ *Ibid.*, p. 38.
451 ਏਹੁ ਤਿਨ ਕੈ ਮੰਨਿ ਵਸਿਆ ਜਿਨ ਧੁਰਹੁ ਲਿਖਿਆ ਆਇਆ॥ *Ibid.*, p. 919.
452 ਏਹੁ ਅਖੁਟੁ ਕਦੇ ਨ ਨਿਖੁਟਈ ਖਾਇ ਖਰਚਿਉ ਪਲੈ॥ *Ibid.*, p. 1091.
453 ਓਹੁ ਵੇਪਰਵਾਹੁ ਅਤੋਲਵਾ ਗੁਰਮਤਿ ਕੀਮਤਿ ਸਾਰੁ॥ *Ibid.*, p. 20.
454 ਓਹੁ ਨ ਮੂਆ ਜੋ ਰਹਿਆ ਸਮਾਇ॥ *Ibid.*, p. 152.
455 ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ॥ *Ibid.*, p. 4.

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Who-so-ever has found God, has found Him in the congregation of the righteous.
Through the perfect good luck Lord's love is obtained.[457]

No one asks for less.
Whom should we acclaim then?[458]

Interrogative Pronoun (ਪ੍ਰਸ਼ਨਵਾਚਕ ਪੜਨਾਂਵ)

Who is unmanifest?
Who is emancipated?
Who is that who is united from within and without?[459]

Who says Thou cannot do a thing.
Thou, O Lord, art infinitely powerful.[460]

He alone is the Giver.
Why to mention any other?[461]

Personal or Reflective Pronoun (ਨਿੱਜਵਾਚਕ ਪੜਨਾਂਵ)

He Himself is True and True is all that He has made.[462]

Thyself repeat the Name and make others to repeat it.[463]

The Creator Himself makes man perform His service and Himself blesses him with the Name treasure.[464]

By his own acts, he forfeits his credit.[465]

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456 ਸਭ ਏਕਾ ਜੋਤਿ ਜਾਣੈ ਜੇ ਕੋਈ॥ *Ibid.*, p. 120.
457 ਜਿਨਿ ਕਿਨੈ ਪਾਇਆ ਸਾਧਸੰਗਤੀ ਪੂਰੈ ਭਾਗਿ ਬੈਰਾਗਿ॥ *Ibid.*, p. 29.
458 ਥੋੜਾ ਕਿਨੈ ਨ ਮੰਗਓਿ ਕਿਸੁ ਕਹੀਐ ਸਾਬਾਸਿ॥ *Ibid.*, p. 1238.
459 ਕਵਨੁ ਸੁ ਗੁਪਤਾ ਕਵਨੁ ਸੁ ਮੁਕਤਾ॥
ਕਵਨੁ ਸੁ ਅੰਤਰਿ ਬਾਹਰਿ ਜੁਗਤਾ॥ *Ibid.*, p. 939.
460 ਕਉਨੁ ਕਹੈ ਤੁਮ ਤੇ ਕਛੁ ਨਾਹੀ ਤੁਮ ਸਮਰਥ ਅਥਾਹਿਓ॥ *Ibid.*, p. 1303.
461 ਕਿਸ ਨੋ ਕਹੀਐ ਦਾਤਾ ਇਕੁ ਸੋਈ॥ *Ibid.*, p. 158.
462 ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ॥ *Ibid.*, p. 294.
463 ਆਪਿ ਜਪਹੁ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵਹੁ॥ *Ibid.*, p. 290.
464 ਆਪੇ ਆਪਿ ਕਰਾਏ ਕਰਤਾ ਆਪੇ ਬਖਸਿ ਭੰਡਾਰੀ॥ *Ibid.*, p. 911.
465 ਅਪਨੀ ਪਰਤੀਤਿ ਆਪ ਹੀ ਖੋਵੈ॥ *Ibid.*, p. 268.

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Relative Pronoun (ਸੰਬੰਧਵਾਚਕ ਪੜਨਾਂਵ)

They who are come; They all shall assuredly depart.[466]

Whatever pleases Him, O Nanak; that alone is the good deed.[467]

We emulate with those who stand and serve at Lord's door.[468]

Verb (ਕਿਰਿਆ)

By Thy grace do I understand Thee.[469]

Thou art an ocean and the mine of jewels.
Thy worth, O Lord, I know not.[470]

With a moment's ambrosial glance of Thine, O Lord, live I and enjoy all the delights and dainties.[471]

O people, I am in red, and am wearing a red-robe.[472]

Intransitive Verb (ਅਕਰਮਕ ਕਿਰਿਆ)

The Righteous Judge is under command to sit and administer even-handed justice.[473]

Blest and acceptable is the pious person who never suffers defeat.[474]

God's Saints have the wealth and stock of God and they trade in consultation with the Guru.[475]

Auxiliary Verb (ਸਹਾਇਕ ਕਿਰਿਆ)

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466 ਜੋ ਆਇਆ ਸੋ ਸਭੁ ਕੋ ਜਾਸੀ॥ *Ibid.*, p. 1047.
467 ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਭਲੀ ਕਾਰ॥ *Ibid.*, p. 1239.
468 ਰੀਸਾ ਕਰਿਹ ਤਿਨਾੜੀਆ ਜੋ ਸੇਵਹਿ ਦਰੁ ਖੜੀਆਹ॥ *Ibid.,* p. 85.
469 ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤੁਧੁ ਪਛਾਣਾ॥ *Ibid.,* p. 103.
470 ਤੂੰ ਸਾਗਰੋ ਰਤਨਾਗਰੋ ਹਉ ਸਾਰ ਨ ਜਾਣਾ ਤੇਰੀ ਰਾਮ॥ *Ibid.,* p. 779.
471 ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਨਿਮਖ ਪ੍ਰਭ ਜੀਵਾ ਸਰਬ ਰੰਗ ਰਸ ਮਾਨਾ॥ *Ibid.*
472 ਲੋਕਾ ਵੇ ਹਉ ਸੂਹਵੀ ਸੂਹਾ ਵੇਸੁ ਕਰੀ॥ *Ibid.*, p. 785.
473 ਧਰਮ ਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ॥ *Ibid.*, p. 38.
474 ਧਨੁ ਗੁਰਮੁਖਿ ਸੋ ਪਰਵਾਣੁ ਹੈ ਜਿ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ॥ *Ibid.*, p. 28.
475 ਹਰਿ ਭਗਤਾ ਹਰਿ ਧਨੁ ਰਾਸਿ ਹੈ ਗੁਰ ਪੂਛਿ ਕਰਹਿ ਵਾਪਾਰੁ॥ *Ibid.*

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Slave Nanak's mind is filled with bliss, when he sees God's sight even for an instant.[476]

Only the saint of the World-Lord becomes eternally stable.[477]

Forsaking the Lord, if one becomes a servant of another, one's honour, dignity and reputation get decreased, therewith.[478]

Adjectives (ਵਿਸ਼ੇਸ਼ਣ)

Great is the Lord and high (His) seat.[479]

Priceless is Thy Divine law and priceless Thy Court.[480]

Depend thou only on thy Guru-Gods' prop and give up all other hopes.[481]

Conjuctions (ਯੋਜਕ)

The praisers praise (the Lord), but they obtain not this much understanding (that they may know His greatness), as the steams and the rivers falling into the ocean understand not (its extent).[482]

Though man may practise purification day and night, but filth of the heart departs not from his body.[483]

By Guru's favour He abides within the mind, and then everlasting peace ensues.[484]

Langauages

Sehaskarita (ਸਹਸਕਾਰਿਤਾ)

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476 ਜਨ ਨਾਨਕ ਕੈ ਮਨਿ ਅਨਦੁ ਹੋਤ ਹੈ ਹਰਿ ਦਰਸਨੁ ਨਿਮਖ ਦਿਖਾਈ॥ *Ibid.*, p. 370.

477 ਗੋਵਿੰਦ ਭਗਤੁ ਅਸਥਿਰੁ ਹੈ ਥੀਆ॥ *Ibid.*, p. 375.

478 ਪ੍ਰਭੁ ਤਜਿ ਅਵਰ ਸੇਵਕੁ ਜੋ ਹੋਈ ਹੈ ਤਿਤੁ ਮਾਨੁ ਮਹਤੁ ਜਸੁ ਘਾਟੈ॥ *Ibid.*, p. 497.

479 ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ॥ *Ibid.*, p. 5.

480 ਅਮੁਲ ਧਰਮੁ ਅਮੁਲ ਦੀਬਾਣੁ॥ *Ibid.*

481 ਗੁਰ ਕੀ ਹਰਿ ਟੇਕ ਟਿਕਾਇ॥
ਅਵਰ ਆਸਾ ਸਭ ਲਾਹਿ॥ *Ibid.*, p. 895.

482 ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ॥
ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ॥ *Ibid.*, p. 5.

483 ਸੋਚ ਕਰੈ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ॥
ਮਨ ਕੀ ਮੈਲੁ ਨ ਤਨ ਤੇ ਜਾਤਿ॥ *Ibid.*, p. 265.

484 ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਨਿ ਵਸੈ ਤਾ ਸਦਾ ਸੁਖੁ ਹੋਈ॥ *Ibid.*, p. 365.

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Some read the Vedas, which are written in Sanskrit language and some read the Puranas.
Some utter the Name on their rosaries and in it their attention is fixed.
I know nothing of now and then, but recognise Thy One Name alone, O Lord.[485]

Sadhu (ਸਾਧੂ)

I make supplication, listen to me, O' my Friend! This is the high time to serve the saints.
Over here, earn the profit of God's Name and depart, here-after, thou shalt have adorned abode.
By day and night, the life goes on decreasing.
By meeting the Guru, O' Man! set aright thine affairs.[486]

To be sung in the tune of 'Eksuan'.
The mother thinks that her son is growing up; but this much she understands not, that day by day his age is diminishing.
Calling him "mine, my own", she fondles him excessively.
The King of death's couriers looks and laughs.
So much hast Thou, O' Lord! misled the world in illusion.
How can it understand Thee, O' Master! since mammon has bewitched it? Pause.
Says Kabir, abandon the pleasures of sin, for thou shalt assuredly die in their association.
O' mortal! remember thou the Omnipresent Lord, by means of Gurbani, the grantor of eternal life.
In this way, thou shalt swim across the terrible ocean.[487]

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485 ਕੋਈ ਪੜਤਾ ਸਹਸਕਿਰਤਾ ਕੋਈ ਪੜੈ ਪੁਰਾਨਾ॥
ਕੋਈ ਨਾਮੁ ਜਪੈ ਜਪਮਾਲੀ ਲਾਗੈ ਤਿਸੈ ਧਿਆਨਾ॥
ਅਬ ਹੀ ਕਬ ਹੀ ਕਿਛੂ ਨ ਜਾਨਾ ਤੇਰਾ ਏਕੋ ਨਾਮੁ ਪਛਾਨਾ॥ *Ibid.*, p. 876.

486 ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੇਲਾ॥
ਈਹਾ ਖਾਟ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ॥੧॥
ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਣਾਰੇ॥
ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ॥ *Ibid.*, p. 13.

487 ਏਕੁ ਸੁਆਨੁ ਕੈ ਘਰਿ ਗਾਵਣਾ ਜਨਨੀ ਜਾਨਤ ਸੁਤੁ ਬਡਾ ਹੋਤੁ ਹੈ ਇਤਨਾ ਕੁ ਨ ਜਾਨੈ ਜਿ ਦਿਨ ਦਿਨ ਅਵਧ ਘਟਤੁ ਹੈ॥
ਮੋਰ ਮੋਰ ਕਰਿ ਅਧਿਕ ਲਾਡੁ ਧਰਿ ਪੇਖਤ ਹੀ ਜਮਰਾਉ ਹਸੈ॥੧॥

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Punjabi (ਪੰਜਾਬੀ)

Avarice is a dog, falsehood the sweeper and cheating the eating of a carrion.
Slandering others, solely amounts to puting other's filth in ones own mouth and fire of wrath is a pariah.
In such sins, sweet and saline savour, and self-praise, I am engrossed.
These are my doings, O' my Creator!
O' Brother! Utter the words which may bring honour.
Good are they who are styled good in Lord's Court.
The devilish sit and bewail. Pause.[488]

O' God! Thou art the true creator, my Master.
That alone happens what pleaseth The.
I receive that what Thou givest me. Pause.
All are thine and all meditate on Thee.
He, unto whom Thou showest mercy, obtains the jewel of Thy Name.
The pious persons obtain the Name, and the self-willed lose it.
Thou Thyself separatest the mortals and Thyself unitest them.[489]

Lenhndi (ਲਹਿੰਦੀ)

ਐਸਾ ਤੈਂ ਜਗੁ ਭਰਮਿ ਲਾਇਆ॥
ਕੈਸੇ ਬੂਝੈ ਜਬ ਮੋਹਿਆ ਹੈ ਮਾਇਆ॥੧॥ਰਹਾਉ॥
ਕਹਤ ਕਬੀਰ ਛੋਡਿ ਬਿਖਿਆ ਰਸ ਇਤੁ ਸੰਗਤਿ ਨਿਹਚਉ ਮਰਣਾ॥
ਰਮਈਆ ਜਪਹੁ ਪ੍ਰਾਣੀ ਅਨਤ ਜੀਵਣ ਬਾਣੀ ਇਨ ਬਿਧਿ ਭਵ ਸਾਗਰੁ ਤਰਣਾ॥ *Ibid.*, pp. 91-92.

488 ਲਬੁ ਕੁਤਾ ਕੂੜੁ ਚੁਹੜਾ ਠਗਿ ਖਾਧਾ ਮੁਰਦਾਰੁ॥
ਪਰ ਨਿੰਦਾ ਪਰ ਮਲੁ ਮੁਖ ਸੁਧੀ ਅਗਨਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ॥
ਰਸ ਕਸ ਆਪੁ ਸਲਾਹਣਾ ਏ ਕਰਮ ਮੇਰੇ ਕਰਤਾਰ॥੧॥
ਬਾਬਾ ਬੋਲੀਐ ਪਤਿ ਹੋਇ॥
ਊਤਮ ਸੇ ਦਰਿ ਊਤਮ ਕਹੀਅਹਿ ਨੀਚ ਕਰਮ ਬਹਿ ਰੋਇ॥ *Ibid.*, p. 15.

489 ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਈ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ॥੧॥ਰਹਾਉ॥
ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ॥
ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ॥
ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ॥
ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ॥ *Ibid.*, p. 11.

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Farid, when she is young, the bride enjoys not her spouse; when she grows old, she dies.
Lying in the grave, the bride cries, "I could met Thee not, O my Spouse."[490]

Farid, how long canst thou run on the house top?
Abandon thou my sleep towards thy love.
The numbered days, which were allotted to thee; they have passed away, by passing day by day.[491]

If Thou say so, I would cut off my head and give it to Thee, O my Friend.
Mine eyes long for Thee.
When shall I see Thine vision, O Lord?[492]

Braj (ਬ੍ਰਜ)

If thou hast not sung the praises of the World Lord thou hast wasted thy life in vain.
Says Nanak, meditate thou on God, O man, like the way, the fish loves water.[493]

O man, what evil understanding hast thou harboured?
Thou art engrossed in the pleasure of other men's women and in slander, and the Pervading God thou, worshippest not.
Thou knowest not the way to emancipation, but runnest about to amass wealth.
At last nothing shall keep company with thee; in vain hast thou entangled thyself.[494]

Sanskrit (ਸੰਸਕ੍ਰਿਤ)

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490 ਫਰੀਦਾ ਨੰਢੀ ਕੰਤੁ ਨ ਰਾਵਿਓ ਵਡੀ ਥੀ ਮੁਈਆਸੁ॥
ਧਨ ਕੂਕੇਂਦੀ ਗੋਰ ਮੇਂ ਤੈ ਸਹ ਨਾ ਮਿਲੀਆਸੁ॥ *Ibid.*, p. 1380.

491 ਫਰੀਦਾ ਕੋਠੇ ਧੁਕਣੁ ਕੇਤੜਾ ਪਿਰ ਨੀਦੜੀ ਨਿਵਾਰਿ॥
ਜੋ ਦਿਹ ਲਧੇ ਗਾਣਵੇ ਗਏ ਵਿਲਾੜਿ ਵਿਲਾੜਿ॥ *Ibid.*

492 ਤੂ ਚਉ ਸਜਣ ਮੈਡਿਆ ਡੇਈ ਸਿਸੁ ਉਤਾਰਿ॥
ਨੈਣ ਮਹਿੰਜੇ ਤਰਸਦੇ ਕਦਿ ਪਸੀ ਦੀਦਾਰੁ॥ *Ibid.*, p. 1094.

493 ਗੁਨ ਗੋਬਿੰਦ ਗਾਇਓ ਨਹੀ ਜਨਮੁ ਅਕਾਰਥ ਕੀਨੁ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਜਿਹ ਬਿਧਿ ਜਲ ਕਉ ਮੀਨੁ॥ *Ibid.*, p. 1426.

494 ਮਨ ਰੇ ਕਉਨੁ ਕੁਮਤਿ ਤੈ ਲੀਨੀ॥
ਪਰ ਦਾਰਾ ਨਿੰਦਿਆ ਰਸ ਰਚਿਓ ਰਾਮ ਭਗਤਿ ਨਹਿ ਕੀਨੀ॥੧॥ਰਹਾਉ॥
ਮੁਕਤਿ ਪੰਥੁ ਜਾਨਿਓ ਤੈ ਨਾਹਨਿ ਧਨ ਜੋਰਨ ਕਉ ਧਾਇਆ॥
ਅੰਤਿ ਸੰਗ ਕਾਹੂ ਨਹੀ ਦੀਨਾ ਬਿਰਥਾ ਆਪੁ ਬੰਧਾਇਆ॥ *Ibid.*, p. 632.

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In the very beginning was the Unrivalled Lord, who loves the qualities like truthfulness, etc.
He is supremely wonderful and beyond Nature; by remembering whom, all secure salvation.
Utter thou only the beauteous Name of the Lord, who is the embodiment of Nectar and Reality.
By remembering whom, the fear of birth, old age and death befalls not the man.[495]

Persian (ਫ਼ਾਰਸੀ)

I utter one supplication before Thee. Hear it Thou, O my Creator.
Thou art the true, great, merciful and faultless cherisher.
The world is a perishable place.
Know it for certain in thy mind, O man!
Azrail, death's courier, has canght me by the hair of my head, yet I know it not in the least, in my heart.[496]

Sahaskirti (ਸਹਿਸਕ੍ਰਿਤੀ)

You read books, say vesper prayers, argue, worship stones and sit in trance like a crane.
With your mouth you utter falsehood like the excellent ornaments and recite the tripod gaotri three times a day.
Round your neck in the rosary, on your forehead the sacred mark and on your head a towel and you have two loin-clothes.
If you know the nature of the Lord, then you will find that all beliefs and rites are vain.
Says Nanak, in good faith, meditate thou on the Lord.
Without the True Guru, man finds not the way.
Until the mortal knows the pervading God, his human birth is unprofitable.

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495 ਪਰਮਾਦਿ ਪੁਰਖਮਨੋਪਿਮੰ ਸਤਿ ਆਦਿ ਭਾਵ ਰਤੰ॥
ਪਰਮਦਭੁਤੰ ਪਰਕ੍ਰਿਤਿ ਪਰੰ ਜਦਿਚਿੰਤਿ ਸਰਬ ਗਤੰ॥੧॥
ਕੇਵਲ ਰਾਮ ਨਾਮ ਮਨੋਰਮੰ॥
ਬਦਿ ਅੰਮ੍ਰਿਤ ਤਤ ਮਇਅੰ॥
ਨ ਦਨੋਤਿ ਜਸਮਰਣੇਨ ਜਨਮ ਜਰਾਧਿ ਮਰਣ ਭਇਅੰ॥੧॥ *Ibid.*, p. 526.

496 ਯਕ ਅਰਜ ਗੁਫਤਮ ਪੇਸਿ ਤੋ ਦਰ ਗੋਸ ਕੁਨ ਕਰਤਾਰ॥
ਹਕਾ ਕਬੀਰ ਕਰੀਮ ਤੂ ਬੇਐਬ ਪਰਵਦਗਾਰ॥੧॥
ਦੁਨੀਆ ਮੁਕਾਮੇ ਫਾਨੀ ਤਹਕੀਕ ਦਿਲ ਦਾਨੀ॥
ਮਮ ਸਰ ਮੂਇ ਅਜਰਾਈਲ ਗਿਰਫਤਹ ਦਿਲ ਹੇਚਿ ਨ ਦਾਨੀ॥੧॥ *Ibid.*, p. 721.

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The world ocean, only a few cross over by the Guru's grace.[497]

Nanak, he who utters the God's Name with his tongue, all his sins are washed off and he obtains the merit of millions of charities and eblution and of various purifications and pieties.[498]

Culture (ਸਭਿਆਚਾਰ)

The eyes, which charmed the world; those eyes I have seen, O Farid.
They could endure not the streak of collyrium, but the now the birds have hatched their young in them.[499]

I may apply otto of aloe would and sandal to my body limbs, I may wear and carry on my body silk and silk clothes, Without God's Name, where can I find peace?
What should I wear and in what dress should I show myself?
Without the World-Lord, how can I obtain comfort? Pause.[500]

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497 ਪੜਿ੍ ਪੁਸ੍ਤਕ ਸੰਧਿਆ ਬਾਦੰ॥
ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੰ॥
ਮੁਖਿ ਝੂਠੁ ਬਿਭੂਖਨ ਸਾਰੰ॥
ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੰ॥
ਗਲਿ ਮਾਲ ਤਿਲਕ ਲਿਲਾਟੰ॥
ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੰ॥
ਜੋ ਜਾਨਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ॥
ਸਭ ਫੋਕਟ ਨਿਸਚੈ ਕਰਮੰ॥
ਕਹੁ ਨਾਨਕ ਨਿਸਚੌ ਧ੍ਰਿਾਵੈ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਬਾਟ ਨ ਪਾਵੈ॥੧॥
ਨਿਹਫਲੰ ਤਸ੍ਯ ਜਨਮਸ੍ਯ ਜਾਵਦ ਬ੍ਰਹਮ ਨ ਬਿੰਦਤੇ॥
ਸਾਗਰੰ ਸੰਸਾਰਸ੍ਯ ਗੁਰ ਪਰਸਾਦੀ ਤਰਹਿ ਕੇ॥ *Ibid.*, p. 1353.

498 ਕੋਟਿ ਦਾਨ ਇਸਨਾਨੰ ਅਨਿਕ ਸੋਧਨ ਪਵਿਤ੍ਰਤਹ॥
ਉਚਰੰਤਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਰਸਨਾ ਸਰਬ ਪਾਪ ਬਿਮੁਚਤੇ॥੧॥ *Ibid.*, p. 706.

499 ਫਰੀਦਾ ਜਿਨ੍ ਲੋਇਣ ਜਗੁ ਮੋਹਿਆ ਸੇ ਲੋਇਣ ਮੈ ਡਿਠੁ॥
ਕਜਲ ਰੇਖ ਨ ਸਹਦਿਆ ਸੇ ਪੰਖੀ ਸੂਇ ਬਹਠਿ॥ *Ibid.*, p. 1378.

500 ਚੋਆ ਚੰਦਨੁ ਅੰਕਿ ਚੜਾਵਉ॥
ਪਾਟ ਪਟੰਬਰ ਪਹਿਰਿ ਹਢਾਵਉ॥
ਬਿਨੁ ਹਰਿ ਨਾਮੁ ਕਹਾ ਸੁਖੁ ਪਾਵਉ॥੧॥
ਕਿਆ ਪਹਿਰਉ ਕਿਆ ਓਢਿ ਦਿਖਾਵਉ॥
ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸੁਖੁ ਪਾਵਉ॥੧॥ਰਹਾਉ॥ *Ibid.*, p. 225.

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Then alone, does the red-robed one become the true bride, when she accepts the True Name.
Please thou thy True Guru, then alone shalt thou be greatly beautified.
Without God, there is no other place of rest.
Put on thou such decorations, that may never be tarnished and make thee love thy Spouse day and night.
Nanak, what is the characteristic of the chaste bride?
Within her is Truth, her face is bright and she merges in her Groom.[501]
The remotest of the remote is He.
Who can utter His praise?
My soul lives by hearing of His tidings.
By serving Thee, O Lord, the mortals of four religious orders and four castes are emancipated.[502]

He is the hero, and he is of high family, who has meditated on the Fortunate Lord.
The warriours, priests, menials, the farmers and pariahs are saved by remembering the Lord.[503]

There are four castes of the literates, warriors, cultivators and menials and the four stages of life.
He who meditates on the Lord, is most distinguished amongst men.[504]

The Hindus die worshipping and worshipping the idols and the Musalmans die bowing their heads.
The former burn the dead and the latter bury them.
Neither of the two finds Thy real state, O Lord.[505]

There are five prayers, five times for prayers, and the five have five names.

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501 ਸੂਹਬ ਤਾ ਸੋਹਾਗਣੀ ਜਾ ਮੰਨਿ ਲੈਹਿ ਸਚੁ ਨਾਉ॥
ਸਤਿਗੁਰੁ ਅਪਣਾ ਮਨਾਇ ਲੈ ਰੂਪੁ ਚੜੀ ਤਾ ਅਗਲਾ ਦੂਜਾ ਨਾਹੀ ਥਾਉ॥
ਐਸਾ ਸੀਗਾਰੁ ਬਣਾਇ ਤੂ ਮੈਲਾ ਕਦੇ ਨ ਹੋਵਈ ਅਹਿਨਿਸਿ ਲਾਗੈ ਭਾਉ॥
ਨਾਨਕ ਸੋਹਾਗਣਿ ਕਾ ਕਿਆ ਚਿਹਨੁ ਹੈ ਅੰਦਰਿ ਸਚੁ ਮੁਖੁ ਉਜਲਾ ਖਸਮੈ ਮਾਹਿ ਸਮਾਇ॥ *Ibid.*, p. 785.

502 ਅਗਮ ਅਗੰਮਾ ਕਵਨ ਮਹਿੰਮਾ ਮਨੁ ਜੀਵੈ ਸੁਨਿ ਸੋਊ॥
ਚਾਰਿ ਆਸਰਮ ਚਾਰਿ ਬਰੰਨਾ ਮੁਕਤਿ ਭਏ ਸੇਵ ਤੋਊ॥ *Ibid.*, p. 535.

503 ਸੋ ਸੂਰਾ ਕੁਲਵੰਤੁ ਸੋਇ ਜਿਨਿ ਭਜਿਆ ਭਗਵੰਤੁ॥
ਖਤ੍ਰੀ ਬ੍ਰਾਹਮਣੁ ਸੂਦੁ ਬੈਸੁ ਉਧਰੈ ਸਿਮਰਿ ਚੰਡਾਲ॥ *Ibid.*, p. 300.

504 ਬ੍ਰਾਹਮਣੁ ਖਤ੍ਰੀ ਸੂਦ ਵੈਸ ਚਾਰਿ ਵਰਨ ਚਾਰਿ ਆਸ੍ਰਮ ਹਹਿ ਜੋ ਹਰਿ ਧਿਆਵੈ ਸੋ ਪਰਧਾਨੁ॥ *Ibid.*, p. 861.

505 ਬੁਤ ਪੂਜਿ ਪੂਜਿ ਹਿੰਦੂ ਮੂਏ ਤੁਰਕ ਮੂਏ ਸਿਰੁ ਨਾਈ॥
ਓਇ ਲੇ ਜਾਰੇ ਓਇ ਲੇ ਗਾਡੇ ਤੇਰੀ ਗਤਿ ਦੁਹੂ ਨ ਪਾਈ॥ *Ibid.*, p. 654.

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The first is truthfulness, second the honest earning and third charity in God's Name.[506]

Make mercy thy mosque, faith thy prayer-mat, what is just and lawful, thy Quran, modesty thy circumcision and civility thy fast.
So shalt thou be a Moslem.
Make right conduct thy Mecca, truth thy spiritual guide and pious deeds thy creed and prayer.
Rosary is that, what is pleasing to Him.
Thus the Lord shall preserve thy honour, O' Nanak.[507]

Some are Jains, who wonder in wilderness.
They are wasted away by the Primal Being.
In their mouth is not the Lord's Name and they bathe not at the place of pilgrimage.[508]
Some besmear their body-limbs with ashes and wash off not their filth.
Some wear unshorn matted locks and look hideous.
They thus dishonour their lineage and dynasty.[509]

I have seen the Lord midst the Yogis, various sects, solitarians, wandeing saints, celibates and patched-coat wearers.
I have seen Him amongst penitents, austere men, silent sages actors, dramas and dances.[510]

Qualities of an Interpreter

He alone is learned, he alone scholarly and wise, who practices the Lord's Name.[511]

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506 ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜੇ ਨਾਉ॥
ਪਹਿਲਾ ਸਚੁ ਹਲਾਲ ਦੁਇ ਤੀਜਾ ਖੈਰ ਖੁਦਾਇ॥ *Ibid.*, p. 141.

507 ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ॥
ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ॥
ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ॥
ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ ਲਾਜ॥ *Ibid.*, pp. 140-141.

508 ਇਕਿ ਜੈਨੀ ਉਝੜ ਪਾਇ ਧੁਰਹੁ ਖੁਆਇਆ॥
ਤਿਨ ਮੁਖਿ ਨਾਹੀ ਨਾਮੁ ਨ ਤੀਰਥਿ ਨ੍ਹਾਇਆ॥ *Ibid.*, p. 1285.

509 ਇਕਿ ਭਸਮ ਚੜ੍ਹਾਵਹਿ ਅੰਗਿ ਮੈਲੁ ਨ ਧੋਵਹੀ॥
ਇਕਿ ਜਟਾ ਬਿਕਟ ਬਿਕਰਾਲ ਕੁਲੁ ਘਰੁ ਖੋਵਹੀ॥ *Ibid.*, p. 1284.

510 ਜੋਗ ਭੇਖ ਸੰਨਿਆਸੈ ਪੇਖਿਓ ਜਤਿ ਜੰਗਮ ਕਾਪੜਾਏ॥
ਤਪੀ ਤਪੀਸੁਰ ਮੁਨਿ ਮਹਿ ਪੇਖਿਓ ਨਟ ਨਾਟਿਕ ਨਿਰਤਾਏ॥ *Ibid.*, p. 1139.

511 ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਜਿਨ੍ਹੀ ਕਮਾਣਾ ਨਾਉ॥ *Ibid.*, p. 1288.

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All say that the Lord is the greatest of the great.
None calls Him less. No one has ascertained His worth.
He becomes not great just by saying.[512]

Whosoever in their heart and mind, dwell on the One Lord, without the One Lord, they recognise not another.[513]

Rare is the gnostic, who understands this by meeting with the True Satguru. The glories are in the hand of the Lord.
Him alone He blesses with them, whom He likes. Some rare one, if he becomes resigned to Guru's will, reflects over the Guru's word.
This Gurbani is of the supreme person and through it, man abides in his own home.[514]

They, who meditate on the Lord's Name, in their mind, they are imbued with the Lord God's Name.[515]

With the true wooden slate of the true mind read thou the supremely sublime Gurbani.
Nanak, he alone is learned and he the wise scholar, who wears the Necklace of the Lord's Name.[516]

They who serve their True Lord, with single mind; Fall I at the feet of those persons.
Through the Guru's word, God dwells in the mind and the hunger for wealth departs.
Immaculate and clean are the persons, who through the Guru, merge in the Lord's Name.[517]

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512 ਸਭੁ ਕੋ ਆਖੈ ਬਹੁਤੁ ਬਹੁਤੁ ਘਟਿ ਨ ਆਖੈ ਕੋਇ॥
ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਕਹਣਿ ਨ ਵਡਾ ਹੋਇ॥ *Ibid.*, p. 15.

513 ਜਿਨਾ ਮਨਿ ਚਿਤਿ ਇਕੁ ਅਰਾਧਿਆ ਤਿਨਾ ਇਕਸ ਬਿਨੁ ਦੂਜਾ ਕੋ ਨਾਹੀ॥ *Ibid.*, p. 649.

514 ਬਿਰਲੋ ਗਿਆਨੀ ਬੂਝਣਉ ਸਤਿਗੁਰੁ ਸਾਚਿ ਮਿਲੇਇ॥
ਠਾਕੁਰ ਹਾਥਿ ਵਡਾਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥
ਬਾਣੀ ਬਿਰਲਉ ਬੀਚਾਰਸੀ ਜੇ ਕੋ ਗੁਰਮੁਖਿ ਹੋਇ॥
ਇਹ ਬਾਣੀ ਮਹਾ ਪੁਰਖ ਕੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ॥ *Ibid.*, p. 935.

515 ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਸੇ ਹਰਿ ਹਰਿ ਨਾਮਿ ਰਤੇ ਮਨ ਮਾਹੀ॥ *Ibid.*, p. 649.

516 ਸਚੀ ਪਟੀ ਸਚੁ ਮਨਿ ਪੜੀਐ ਸਬਦੁ ਸੁ ਸਾਰੁ॥
ਨਾਨਕ ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਜਿਸੁ ਰਾਮੁ ਨਾਮੁ ਗਲਿ ਹਾਰੁ॥ *Ibid.*, p. 938.

517 ਜਿਨਾ ਸਤਿਗੁਰੁ ਇਕ ਮਨਿ ਸੇਵਿਆ ਤਿਨ ਜਨ ਲਾਗਉ ਪਾਇ॥

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To utter God's praise and to fix attention with God, is the true self-mortification.[518]

Within the mortal, the life is of the Lord's Name, by which he meet's with his Spouse.
Without the Name, there is darkness in the world.
Through the Name, the Lord becomes manifest.
Of reading, reading, the scholars and the silent sages are tired, and weary are the sectarians of washing their bodies.
Without the Name no one attains unto God and the woe-begone depart wailing.
Nanak, if man's good destiny awakes, he attains unto the Merciful Master.[519]

The blind apostate neither knows the Name, nor understands the Gurbani and so he passes his life in misery.[520]

Meeting with the society of the True Guru, only a few obtain the relish of the Name-Nectar.
So long as, man realises not the mystery of the Lord's Name, till then death continues to torture him.[521]
To read scriptures, to reflect upon grammer and to say prayers three times a day, avail not.
Without Guru's word, where is emancipation, O mortal?
Without the Lord's Name, one is entangled to death.[522]

ਗੁਰ ਸਬਦੀ ਹਰਿ ਮਨਿ ਵਸੈ ਮਾਇਆ ਕੀ ਭੁਖ ਜਾਇ॥
ਸੇ ਜਨ ਨਿਰਮਲ ਊਜਲੇ ਜਿ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਮਾਇ॥ *Ibid.*, p. 1413.

518 ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਈ॥ *Ibid.*, p. 1260.

519 ਜੀਆ ਅੰਦਰਿ ਜੀਉ ਸਬਦੁ ਹੈ ਜਿਤੁ ਸਹ ਮੇਲਾਵਾ ਹੋਇ॥
ਬਿਨੁ ਸਬਦੈ ਜਗਿ ਆਨ੍ਹੇਰੁ ਹੈ ਸਬਦੇ ਪਰਗਟੁ ਹੋਇ॥
ਪੰਡਿਤ ਮੋਨੀ ਪੜਿ ਪੜਿ ਥਕੇ ਭੇਖ ਥਕੇ ਤਨੁ ਧੋਇ॥
ਬਿਨੁ ਸਬਦੈ ਕਿਨੈ ਨ ਪਾਇਓ ਦੁਖੀਏ ਚਲੇ ਰੋਇ॥
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ *Ibid.*, p. 1250.

520 ਨ ਸਬਦੁ ਬੂਝੈ ਨ ਜਾਣੈ ਬਾਣੀ॥
ਮਨਮੁਖਿ ਅੰਧੇ ਦੁਖਿ ਵਿਹਾਣੀ॥ *Ibid.*, p. 665.

521 ਅੰਮ੍ਰਿਤ ਕਾ ਰਸੁ ਵਿਰਲੀ ਪਾਇਆ ਸਤਿਗੁਰ ਮੇਲਿ ਮਿਲਾਏ॥
ਜਬ ਲਗੁ ਸਬਦੁ ਭੇਦੁ ਨਹੀ ਆਇਆ ਤਬ ਲਗੁ ਕਾਲੁ ਸੰਤਾਏ॥ *Ibid.*, p. 1126.

522 ਪੁਸਤਕ ਪਾਠ ਬਿਆਕਰਣ ਵਖਾਣੈ ਸੰਧਿਆ ਕਰਮ ਤਿਕਾਲ ਕਰੈ॥
ਬਿਨੁ ਗੁਰ ਸਬਦੁ ਮੁਕਤਿ ਕਹਾ ਪ੍ਰਾਣੀ ਰਾਮ ਨਾਮ ਬਿਨੁ ਉਰਝਿ ਮਰੈ॥ *Ibid.*, p. 1127.

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Nanak seeks the company of those who are of low caste among the lowly, nay rather the lowest of the low Why should he (he has no desire to) rival the lofty. Where the poor are looked after, there does rain the look of Thy grace, O' Lord! [523]

Avarice is a dog, falsehood the sweeper and cheating the eating of a carrion.
Slandering others, solely amounts to puting other's filth in ones own mouth and fire of wrath is a pariah.
In such sins, sweet and saline savour, and self-praise, I am engrossed.

These are my doings, O' my Creator! O Brother! utter the words which may bring honour.
Good are they who are styled good in Lord's Court.
The devilish sit and bewail.[524]

Reflecting over Gurbani, one should read and think of God.
By meditating on God and reading of Him, man's self-conceit is stilled.[525]

What shalt thou offer to him, who reads out Guru's hymns to thee; and mercifully enshrines the Name in thy mind?
Shedding thy self-conceit, offer thou, thy this head unto him.

He, who understands Lord's command, obtains eternal peace.[526]

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523 ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ॥
ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ॥
ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ॥ *Ibid.*, p. 15.

524 ਲਬੁ ਕੁਤਾ ਕੂੜੁ ਚੂਹੜਾ ਠਗਿ ਖਾਧਾ ਮੁਰਦਾਰੁ॥
ਪਰ ਨਿੰਦਾ ਪਰ ਮਲੁ ਮੁਖ ਸੁਧੀ ਅਗਨਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ॥
ਰਸ ਕਸ ਆਪੁ ਸਲਾਹਣਾ ਏ ਕਰਮ ਮੇਰੇ ਕਰਤਾਰ॥੧॥
ਬਾਬਾ ਬੋਲੀਐ ਪਤਿ ਹੋਇ॥
ਊਤਮ ਸੇ ਦਰਿ ਊਤਮ ਕਹੀਅਹਿ ਨੀਚ ਕਰਮ ਬਹਿ ਰੋਇ॥ *Ibid.*

525 ਹਰਿ ਜਪਿ ਪੜੀਐ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਿ॥
ਹਰਿ ਜਪਿ ਪੜੀਐ ਹਉਮੈ ਮਾਰਿ॥ *Ibid.*, p. 424.

526 ਤਿਸੁ ਕਿਆ ਦੀਜੈ ਜਿ ਸਬਦੁ ਸੁਣਾਏ॥
ਕਰਿ ਕਿਰਪਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ॥

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All the scholars and astrologers read, peruse and scream aloud.
Whom do they want to instruct? [527]

Thou may practice celibacy, truth, self-mortification and rituals, but without the Guru, thou art emancipated not.
Nanak, the Guru brings home the Name unto him who goes and seeks the Lord's protection.[528]

They, who serve not the Omnipotent True Guru and reflect not on the Lord's Name.
They are not said to be human beings, rather they are the foolish beasts and animals.
Within them is neither Divine knowledge nor contemplation.

They are dedicated not the Lord's love and affection.
The perverse persons die in sin and they come and go again and again.[529]

The meditation on the Name is a sweet Nectar.
By stilling his ego, the mortal can enjoy it night and day.
He, unto whom the Lord shows mercy, is blessed with Divine bliss.
He is imbued with the Name and ever loves the True Lord.[530]

The Lord God abides in the saints' congregation.

ਇਹੁ ਸਿਰੁ ਦੀਜੈ ਆਪੁ ਗਵਾਏ॥
ਹੁਕਮੈ ਬੂਝੇ ਸਦਾ ਸੁਖੁ ਪਾਏ॥ *Ibid.*

527 ਪੰਡਿਤੁ ਜੋਤਕੀ ਸਭਿ ਪੜਿ ਪੜਿ ਕੂਕਦੇ ਕਿਸੁ ਪਹਿ ਕਰਹਿ ਪੁਕਾਰਾ ਰਾਮ॥ *Ibid.*, pp. 570-71.

528 ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਕਰਮ ਕਮਾਵੈ ਬਿਨੁ ਗੁਰ ਗਤਿ ਨਹੀ ਪਾਈ॥
ਨਾਨਕ ਤਿਸ ਨੋ ਸਬਦੁ ਬੁਝਾਏ ਜੋ ਜਾਇ ਪਵੈ ਹਰਿ ਸਰਣਾਈ॥ *Ibid.*, p. 571.

529 ਜਿਨਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਕੀਤੋ ਵੀਚਾਰੁ॥
ਓਇ ਮਾਣਸ ਜੂਨਿ ਨ ਆਖੀਅਨਿ ਪਸੂ ਢੋਰ ਗਾਵਾਰ॥
ਓਨਾ ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਧਿਆਨੁ ਹੈ ਹਰਿ ਸਉ ਪ੍ਰੀਤਿ ਨ ਪਿਆਰੁ॥
ਮਨਮੁਖ ਮੁਏ ਵਿਕਾਰ ਮਹਿ ਮਰਿ ਜੰਮਹਿ ਵਾਰੋ ਵਾਰ॥ *Ibid.*, p. 1418.

530 ਅੰਮ੍ਰਿਤੁ ਮੀਠਾ ਸਬਦੁ ਵੀਚਾਰਿ॥
ਅਨਦਿਨੁ ਭੋਗੇ ਹਉਮੈ ਮਾਰਿ॥
ਸਹਜਿ ਅਨੰਦਿ ਕਿਰਪਾ ਧਾਰਿ॥
ਨਾਮਿ ਰਤੇ ਸਦਾ ਸਚਿ ਪਿਆਰੁ॥ *Ibid.*, p. 424.

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Reflecting on the Guru's word, thou shalt realise Him.[531]

They who meditate on their Lord are imbued with His love and their ego and desire are stilled.
The Pure Lord is pemeating there within and amongst all they see the Pervading God, the Enemy of ego.[532]

This is the worship, that one loves the True One.
Without service one cannot be a saint.
If man remains dead in life, i.e. controls his self, then does he reflect on the Name and then alone, can he obtain the True Lord. [533]

He, the detached one enters not into religious controversies and practices not hypocrisy, but by Guru's grace reflects on the Lord's Name.
He, who practises chastity and truth and ponders over the Name is the pious Yogi, who practises the Real Yog.[534]

Reflecting on the Lord's Name, one comes to belong to the Formless Lord.
Awakening to the Guru's instruction, one's evil-intellect is erased.
By remaining wakeful night and day, and professing love for the Lord, he is emancipated in life and finds this state form within him.[535]

The Lord-conscious being utters the Unutterable Divine comprehension.

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531 ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਵਰਤਦਾ ਬੁਝਹੁ ਸਬਦੁ ਵੀਚਾਰਿ॥ *Ibid.*, p. 1314.

532 ਸਬਦੁ ਵੀਚਾਰਿ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰੀ॥
ਅੰਤਰਿ ਨਿਹਕੇਵਲੁ ਹਰਿ ਰਵਿਆ ਸਭੁ ਆਤਮਰਾਮੁ ਮੁਰਾਰੀ॥ *Ibid.*, p. 1233.

533 ਏਹਾ ਭਗਤਿ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਗੈ ਬਿਨੁ ਸੇਵਾ ਭਗਤਿ ਨ ਹੋਈ॥
ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਬਦੁ ਬੀਚਾਰੈ ਤਾ ਸਚੁ ਪਾਵੈ ਕੋਈ॥ *Ibid.*, p. 506.

534 ਬੇਦੁ ਬਾਦੁ ਨ ਪਾਖੰਡੁ ਅਉਧੂ ਗੁਰਮੁਖਿ ਸਬਦਿ ਬੀਚਾਰੀ॥
ਗੁਰਮੁਖਿ ਜੋਗੁ ਕਮਾਵੈ ਅਉਧੂ ਜਤੁ ਸਤੁ ਸਬਦਿ ਵੀਚਾਰੀ॥ *Ibid.*, p. 908.

535 ਸਬਦੁ ਬੀਚਾਰਿ ਭਏ ਨਿਰੰਕਾਰੀ॥
ਗੁਰਮਤਿ ਜਾਗੇ ਦੁਰਮਤਿ ਪਰਹਾਰੀ॥
ਅਨਦਿਨੁ ਜਾਗਿ ਰਹੇ ਲਿਵ ਲਾਈ॥
ਜੀਵਨ ਮੁਕਤਿ ਗਤਿ ਅੰਤਰਿ ਪਾਈ॥ *Ibid.*, p. 904.

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Abiding with his family, the Lord-conscious being practises righteousness.
The holyman contemplates his Lord with hearty love.
The pious person obtains the Name and good conduct.
He, who Himself knows the Name's mystery makes others know it.
Burning his ego, he merges in the Lord, O Nanak.[536]

True is the person, who reflects on the Name and within whose mind is He, the True Lord.
If man performs the Lord's true service day and night, then his body suffers not sorrow.[537]
Divine knowledge, from which substantial understanding is obtained, enters not man's mind.
Without perception, how can he sing God's praise?
A blind man ever does blind things.
Nanak, when the mortal realises the Lord, the Name comes to abide in his mind.[538]

The Lord abides in the soul and the soul in the Lord.
Through the Guru's wisdom, I have realised this.
By the Guru's instruction, ambrosial Gurbani is realised and one's sorrow is ended and ego eliminated.[539]

Hear thou the Name, understand thou the Name, and keep thou thy attention fixed on the True Name.[540]

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536 ਗੁਰਮੁਖਿ ਅਕਥੁ ਕਥੈ ਬੀਚਾਰਿ॥
ਗੁਰਮੁਖਿ ਨਿਬਹੈ ਸਪਰਵਾਰਿ॥
ਗੁਰਮੁਖਿ ਜਪੀਐ ਅੰਤਰਿ ਪਿਆਰਿ॥
ਗੁਰਮੁਖਿ ਪਾਈਐ ਸਬਦਿ ਅਚਾਰਿ॥
ਸਬਦਿ ਭੇਦਿ ਜਾਣੈ ਜਾਣਾਈ॥
ਨਾਨਕ ਹਉਮੈ ਜਾਲਿ ਸਮਾਈ॥ *Ibid.*, p. 941.

537 ਸਬਦੁ ਬੀਚਾਰੇ ਸੋ ਜਨੁ ਸਾਚਾ ਜਿਨ ਕੈ ਹਿਰਦੈ ਸਾਚਾ ਸੋਈ॥
ਸਾਚੀ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਤਾਂ ਤਨਿ ਦੂਖੁ ਨ ਹੋਈ॥ *Ibid.*, p. 1131.

538 ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ ਜਿਤੁ ਕਿਛੁ ਸੋਝੀ ਪਾਇ॥
ਵਿਣੁ ਡਿਠਾ ਕਿਆ ਸਾਲਾਹੀਐ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ॥
ਨਾਨਕ ਸਬਦੁ ਪਛਾਣੀਐ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥ *Ibid.*, p. 646.

539 ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮ ਮਹਿ ਆਤਮੁ ਚੀਨਸਿ ਗੁਰ ਬੀਚਾਰਾ॥
ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸਬਦਿ ਪਛਾਣੀ ਦੁਖ ਕਾਟੈ ਹਉ ਮਾਰਾ॥ *Ibid.*, p. 1153.

540 ਸਬਦਿ ਸੁਣੀਐ ਸਬਦਿ ਬੁਝੀਐ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ॥
ਸਬਦੇ ਹਉਮੈ ਮਾਰੀਐ ਸਚੈ ਮਹਲਿ ਸੁਖੁ ਪਾਇ॥ *Ibid.*, p. 429.

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Rare is the gnostic, who understands this by meeting with the True Satguru.

The glories are in the hand of the Lord.
Him alone He blesses with them, whom He likes.
Some rare one, if he becomes resigned to Guru's will, reflects over the Guru's word.
This Gurbani is of the supreme person and through it, man abides in his own home.[541]

By truly believing (in the Lords' Name) Divine comprehension enters (man's) mind and understanding.
By truly believing (in God's Name) the knowledge of all the spheres is acquired.[542]

In the domain of knowledge Divine deliberation is greatly resplendent.
Celestial strain resounds there from whom myriads of amusements and joys proceed.

Beauty is the language of the realm of spiritual effort.
There, an extremely incomparable make, is made.
The proceedings of that place cannot be described.
If any one endeavours to describe, he shall afterwards repent.

There inner consciousness, intellect, soul and understanding are moulded (afresh).
There the genius of the pious persons and men of occult-powers is moulded (anew).[543]

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541 ਬਿਰਲੋ ਗਿਆਨੀ ਬੂਝਣਉ ਸਤਿਗੁਰੁ ਸਾਚਿ ਮਿਲੇਇ॥
ਠਾਕੁਰ ਹਾਥਿ ਵਡਾਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥
ਬਾਣੀ ਬਿਰਲਉ ਬੀਚਾਰਸੀ ਜੇ ਕੋ ਗੁਰਮੁਖਿ ਹੋਇ॥
ਇਹ ਬਾਣੀ ਮਹਾ ਪੁਰਖ ਕੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ॥ *Ibid.*, p. 935.

542 ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ॥
ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ॥ *Ibid.*, p. 3.

543 ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ॥
ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ॥
ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ॥
ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ॥
ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ॥
ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ॥
ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ॥

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Having created the body, the Creator infused life therein and made arrangements to protect it.
Man sees with his eyes, speaks with his tongue and fixes his attention by hearing with his ears.
He walks with feet, works with hands and wears and eats what is given to him.
He knows not Him who made the make.
The blind man does dark deeds.[544]

In the mind are gems, jewels and rubies, provided thou hearken to (and act upon) one instruction of the Guru.[545]

By hearkening to (the Lord's Name) truthfulness, contentment and Divine knowledge are obtained.[546]

By truly believing (in the Lord's Name) Divine comprehension enters (man's) mind and understanding.[547]

Through words (Thy) Name is uttered and through words (Thou art) praised.
Through words the songs of (Thy) theology and (Thine) attributes are hymned.[548]

Gurbani is the Divine Word, Gurbani the Lord's knowledge and through Gurbani the Lord is realised to be all pervading.[549]

Make continence thy furnace, patience thy goldsmith, understanding thy anvil, Divine knowledge thy tools,

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ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ॥ *Ibid.*, p. 7-8.

544 ਜੀਉ ਪਾਇ ਤਨੁ ਸਾਜਿਆ ਰਖਿਆ ਬਣਤ ਬਣਾਇ॥
ਅਖੀ ਦੇਖੈ ਜਿਹਵਾ ਬੋਲੈ ਕੰਨੀ ਸੁਰਤਿ ਸਮਾਇ॥
ਪੈਰੀ ਚਲੈ ਹਥੀ ਕਰਣਾ ਦਿਤਾ ਪੈਨੈ ਖਾਇ॥
ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸਹਿ ਨ ਜਾਣੈ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ॥ *Ibid.*, p. 138.

545 ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ॥ *Ibid.*, p. 2.

546 ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ॥ *Ibid.*, p. 3.

547 ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ॥ *Ibid.*

548 ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ॥
ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ॥ *Ibid.*, p. 4.

549 ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ॥ *Ibid.*, p. 2.

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God's fear thine bellows, practising of penance thy fire and Lord's love thy pot, where in filter the Nectar of God's Name.[550]

Even though thou readest the Vedas for four ages, thou shalt not be freed of the filth, O Pandit.
The three modes are the roots of worldly attachments.
In ego, the mortal forgets the Name.
The Pandits are deluded, being attached to another and they deal in worldy goods.
Within them are desires and cravings and they, the ignorant fools, are straved to death.[551]

What is good of reading the Vedas and the Puranas?
It is like loading a donkey with Sandal wood.
Thou realisest not the loftiness of the Lord's Name.
How shalt thou cross over?
Thou killest life and deemest that as religious act.
Tell me then, O my brother, what callest thou an irreligious act?
Thou callest thyself an excellent sage.
Then whom callest thou a butcher?
Thou art blinded in the mind and understandest not thyself.
How canst thou make others understand, O brother.
For the sake of money, thou sellest thy knowledge.
Vain is thy life, O brother.[552]

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550 ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ॥
ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ॥
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ॥
ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ॥
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ॥ *Ibid.*, p. 8.

551 ਪੰਡਿਤ ਮੈਲੁ ਨ ਚੁਕਈ ਜੇ ਵੇਦ ਪੜੈ ਜੁਗ ਚਾਰਿ॥
ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਮੂਲੁ ਹੈ ਵਿਚਿ ਹਉਮੈ ਨਾਮੁ ਵਿਸਾਰਿ॥
ਪੰਡਿਤ ਭੂਲੇ ਦੂਜੈ ਲਾਗੇ ਮਾਇਆ ਕੈ ਵਾਪਾਰਿ॥
ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ ਭੁਖ ਹੈ ਮੂਰਖ ਭੁਖਿਆ ਮੁਏ ਗਵਾਰ॥ *Ibid.*, p. 647.

552 ਬੇਦ ਪੁਰਾਨ ਪੜੇ ਕਾ ਕਿਆ ਗੁਨੁ ਖਰ ਚੰਦਨ ਜਸ ਭਾਰਾ॥
ਰਾਮ ਨਾਮ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰਾ॥੧॥
ਜੀਅ ਬਧਹੁ ਸੁ ਧਰਮੁ ਕਰਿ ਥਾਪਹੁ ਅਧਰਮੁ ਕਹਹੁ ਕਤ ਭਾਈ॥
ਆਪਸ ਕਉ ਮੁਨਿਵਰ ਕਰਿ ਥਾਪਹੁ ਕਾ ਕਉ ਕਹਹੁ ਕਸਾਈ॥੨॥
ਮਨ ਕੇ ਅੰਧੇ ਆਪਿ ਨ ਬੂਝਹੁ ਕਾਹਿ ਬੁਝਾਵਹੁ ਭਾਈ॥
ਮਾਇਆ ਕਾਰਨ ਿਬਦਿਆ ਬੇਚਹੁ ਜਨਮੁ ਅਬਿਰਥਾ ਜਾਈ॥ *Ibid.*, p. 1103.

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The Lord is seen, heard of and known, but His relish is not obtained.
How can a lame, armless and blind person run to embrace the Lord?
Make fear of God thine feet, His love thine hands and His understanding thine eyes.
Sayeth Nanak, in this way, O' wise woman! The union with the Bridegroom is accomplished.[553]

The wayward person sells his knowledge.
He earns poison and poison he eats.
The fool contemplates not the Name.
He has no understanding and comprehension.[554]

Ineffable discourse of Lord, obtains the immortal status.
But rare is the one who understand this thing by Guru's grace.
He merges in the Name, effaces his self-conceit, and the knowledge of the three worlds is revealed unto him.[555]

Everything appears manifest to him, to whose eyes the collyrium of wisdom is applied.
In the darkness of spiritual ignorance, the man sees nothing and again wanders in transmigration.[556]

He has gone mad with wine of mammon, and knows not even a bit of divine knowledge.
Within his mind abides the memmon-free Lord, but he knows not His secret.[557]

Rare is the person who understands Gurbani.

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553 ਦਿਸੈ ਸੁਣੀਐ ਜਾਣੀਐ ਸਾਉ ਨ ਪਾਇਆ ਜਾਇ॥
ਰੁਹਲਾ ਟੁੰਡਾ ਅੰਧੁਲਾ ਕਿਉ ਗਲਿ ਲਗੈ ਧਾਇ॥
ਭੈ ਕੇ ਚਰਣ ਕਰ ਭਾਵ ਕੇ ਲੋਇਣ ਸੁਰਤਿ ਕਰੇਇ॥
ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਵ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ॥ *Ibid.*, p. 139.

554 ਮਨਮੁਖੁ ਾਬਦਿਆ ਬਿਕ੍ਰਦਾ ਬਿਖੁ ਖਟੇ ਬਿਖੁ ਖਾਇ॥
ਮੂਰਖੁ ਸਬਦੁ ਨ ਚੀਨਈ ਸੂਝ ਬੂਝ ਨਹ ਕਾਇ॥ *Ibid.*, p. 938.

555 ਅਕਥ ਕਹਾਣੀ ਪਦੁ ਨਿਰਬਾਣੀ ਕੋ ਵਿਰਲਾ ਗੁਰਮੁਖਿ ਬੂਝਏ॥
ਓਹੁ ਸਬਦਿ ਸਮਾਏ ਆਪੁ ਗਵਾਏ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਸੂਝਏ॥ *Ibid.*, p. 844.

556 ਗਿਆਨ ਅੰਜਨੁ ਜਾ ਕੀ ਨੇਤ੍ਰੀ ਪੜਿਆ ਤਾ ਕਉ ਸਰਬ ਪ੍ਰਗਾਸਾ॥
ਅਗਿਆਨਿ ਅੰਧੇਰੈ ਸੂਝਸਿ ਨਾਹੀ ਬਹੁੜਿ ਬਹੁੜਿ ਭਰਮਾਤਾ॥ *Ibid.*, p. 610.

557 ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੋ ਸੂਝਤ ਨਹ ਕਛੁ ਗਿਆਨਾ॥
ਘਟ ਹੀ ਭੀਤਰਿ ਬਸਤ ਨਿਰੰਜਨੁ ਤਾ ਕੋ ਮਰਮੁ ਨ ਜਾਨਾ॥ *Ibid.*, p. 633.

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When man effaces his self-conceit, then does he come to possess the knowledge of the three worlds.
Then he remains dead in life and dies not again.
He rather easily blends with the True Lord.[558]

The mindward reads and is called a Pandit.
Because of another's love he suffers great pain.
Intoxicated with evil passions he understands nothing and falls into existence again and again.[559]

He alone, who is the assayer of the Name jewel, reflects upon the Name jewel.
Spiritually ignorant and totally blind man knows not the worth of the Name jewel.
The jewel is the Gurbani and the knower alone knows its worth.
The fools pride on their-self and they are distressed in coming and going.
Nanak, he alone obtains the Name jewel, who enshrines affection for the Exalted Guru.[560]

The words by speaking which honour is obtained, that utterance of the words becomes acceptable.
By uttering harsh words man comes to grief.
Hearken, O' my foolish ignorant soul!
They, who are pleasing to Him, are good.
What else is to be said or described?[561]

The wine of truth is prepared without molasses and in that there is the True Name.[562]

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558 ਗੁਰ ਕਾ ਸਬਦੁ ਕੋ ਵਿਰਲਾ ਬੂਝੈ॥
ਆਪੁ ਮਾਰੇ ਤਾ ਤ੍ਰਿਭਵਣੁ ਸੂਝੈ॥
ਫਿਰਿ ਓਹੁ ਮਰੈ ਨ ਮਰਣਾ ਹੋਵੈ ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ॥ *Ibid.*, p. 120.

559 ਮਨਮੁਖ ਪੜਹਿ ਪੰਡਿਤ ਕਹਾਵਹਿ॥
ਦੂਜੈ ਭਾਇ ਮਹਾ ਦੁਖੁ ਪਾਵਹਿ॥
ਬਿਖਿਆ ਮਾਤੇ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਆਵਣਿਆ॥ *Ibid.*, pp. 127-28.

560 ਰਤਨਾ ਪਾਰਖੁ ਜੋ ਹੋਵੈ ਸੁ ਰਤਨਾ ਕਰੇ ਵੀਚਾਰੁ॥
ਰਤਨਾ ਸਾਰ ਨ ਜਾਣਈ ਅਗਿਆਨੀ ਅੰਧੁ ਅੰਧਾਰੁ॥
ਰਤਨੁ ਗੁਰੂ ਕਾ ਸਬਦੁ ਹੈ ਬੂਝੈ ਬੂਝਣਹਾਰੁ॥
ਮੂਰਖ ਆਪੁ ਗਣਾਇਦੇ ਮਰਿ ਜੰਮਹਿ ਹੋਇ ਖੁਆਰੁ॥
ਨਾਨਕ ਰਤਨਾ ਸੋ ਲਹੈ ਜਿਸੁ ਗੁਰਮੁਖਿ ਲਗੈ ਪਿਆਰੁ॥ *Ibid.*, p. 589.

561 ਜਿਤੁ ਬੋਲਿਐ ਪਤਿ ਪਾਈਐ ਸੋ ਬੋਲਿਆ ਪਰਵਾਣੁ॥
ਫਿਕਾ ਬੋਲਿ ਵਿਗੁਚਣਾ ਸੁਣਿ ਮੂਰਖ ਮਨ ਅਜਾਣ॥
ਜੋ ਤਿਸੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਹੋਰਿ ਕਿ ਕਹਣ ਵਖਾਣ॥ *Ibid.*, p. 15.

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Burn wordly love and pound it into ink and turn thy intelligence into superior paper.
Make Lord's love thy pen, mind the scribe and write God's deliberation after consulting the Guru.
Pen down the praises of God's Name and continuously write that He has no end and limit.[563]

To know Thy way, (O' Lord)! is as horse, saddle and gold crupper for me.
To run after virtues is as quiver, arrow, bow, spear and sword-belt for me.[564]

Music as a Research Tool

The music sublimates the soul and soul floats towards its destination, i.e., Ultimate Reality. It tranquilizes the perturbed soul and leads it to the union with God. The message given through the music goes straight to the heart and mind of the seeker. That is why music is inseparable part of it from the very beginning. The music is an important and inseparable medium or unit to understand the meanings of Gurbani. It is a notable fact that the Sikh Gurus themselves were great pioneer musicians. Guru Arjan Dev felt the spiritual need of music; therefore, he arranged the whole Gurbani according to the musical measurements.

The importance of music in Gurbani can be thought from the fact that except from Japuji and Ragmala the rest of Bani have been allotted their own measurements along with the name of composition. It

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562 ਸਚੁ ਸਰਾ ਗੁੜ ਬਾਹਰਾ ਜਿਸੁ ਵਿਚਿ ਸਚਾ ਨਾਉ॥ *Ibid.*, pp. 15-16.

563 ਜਾਲਿ ਮੋਹੁ ਘਸਿ ਮਸੁ ਕਰਿ ਮਤਿ ਕਾਗਦੁ ਕਰਿ ਸਾਰੁ॥
ਭਾਉ ਕਲਮ ਕਰਿ ਚਿਤੁ ਲੇਖਾਰੀ ਗੁਰ ਪੁਛਿ ਲਿਖੁ ਬੀਚਾਰੁ॥
ਲਿਖੁ ਨਾਮੁ ਸਾਲਾਹ ਲਿਖੁ ਲਿਖੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ *Ibid.*, p. 16.

564 ਘੋੜੇ ਪਾਖਰ ਸੁਇਨੇ ਸਾਖਤਿ ਬੂਝਣੁ ਤੇਰੀ ਵਾਟ॥
ਤਰਕਸ ਤੀਰ ਕਮਾਣ ਸਾਂਗ ਤੇਗਬੰਦ ਗੁਣ ਧਾਤੁ॥ *Ibid.*

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is pertinent to note that for the perfect singing and understanding of Gurbani, it is necessary to sing it according to the given measurements. In this way, music emerges as unavoidable important factor in the interpretation of Gurbani. A Sikh scholar, Amritpal Kaur says that the attainment of spiritual experience is not possible without acknowledging the internal structure of Guru Granth Sahib. For the understanding of the internal structure of Guru Granth Sahib, it is necessary to perceive the meaning of spiritual expansion and theological concepts of Gurbani. By recognising music as an important hermeneutical tool, it is essential to know the musical scheme of Gurbani. In Sikh religion, the music is considered as a supreme facilitator for the spiritual intuition that is why Gurbani is communicated through the mode of musical recitation.

Various musical facts like measurements, dictions, pause, and other factors included in its systematic musical arrangements to guide the chorus singer and disciple. So, it is essential that without comprehending the musical system of Gurbani no one can attain the experience of the Ultimate Reality. It is very important to know the communication and working of various musical facts of Gurbani.

Guru Granth Sahib contains the scientific approach of the Sikh Gurus towards the music and organizational tradition of Gurmat Sangeet for the motivation and establishment of a best music tradition. This is the proof of differentiation and establishment of Gurmat Sangeet from the contemporary musical traditions. Thus, it can be concluded from the above discussion that the study and analysis of Gurbani is

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incomplete without the basic understanding of the systematic representation of music. So, it is essential to study the inherent methodologies of music as primary paradigms.[565] The musical references of Gurbani are as follows:

> *He whose tongue ever utters God's Name, enjoys plenteous food, raiment and music.*[566]
>
> *The Lord has lit up the two lamps of the moon and the sun and has placed them in the four corners of the world.*
> *The ten, whore-like sense faculties and five passions are the singers.*
> *They are sitting as comrades in the one body.*
> *They are dallying separately and all speak different tongues.*[567]
>
> *To be honourbly distinguished are my bands and lances and Thy favour is my caste (lineage).*[568]
>
> *Good many measures with their consorts and good many ministrels hymn (Thee).*[569]
>
> *The fascinating celestial strain is obtained through the discerning wisdom imparted by the Guru.*[570]
>
> *Amongst strains Sri Rag is the best strain, if through it one comes to enshrine affection for the True Lord.*[571]

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565 Amritpal Kaur, 'Gurbani Da Sangeet Parbandh', Roop Singh (ed.), *Gurmat Parkash*, Shiromani Gurdwara Parbandhak Committee, Amritsar, October, 1991, pp. 66-72.

566 ਬਹੁ ਭੋਜਨ ਕਾਪਰ ਸੰਗੀਤ॥
ਰਸਨਾ ਜਪਤੀ ਹਰਿ ਹਰਿ ਨੀਤ॥
ਭਲੀ ਸੁ ਕਰਨੀ ਸੋਭਾ ਧਨਵੰਤ॥
ਹਿਰਦੈ ਬਸੇ ਪੂਰਨ ਗੁਰ ਮੰਤ॥ *Guru Granth Sahib*, p. 290.

567 ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਜਰੇ ਚਰਾਗਾ ਚਹੁ ਕੁੰਟ ਭੀਤਰਿ ਰਾਖੇ॥
ਦਸ ਪਾਤਉ ਪੰਚ ਸੰਗੀਤਾ ਏਕੈ ਭੀਤਰਿ ਸਾਥੇ॥
ਭਿੰਨ ਭਿੰਨ ਹੋਇ ਭਾਵ ਦਿਖਾਵਹਿ ਸਭਹੁ ਨਿਰਾਰੀ ਭਾਖੇ॥ *Ibid.*, p. 884.

568 ਵਾਜਾ ਨੇਜਾ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਕਰਮ ਤੇਰਾ ਮੇਰੀ ਜਾਤਿ॥ *Ibid.*, p. 16.

569 ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ॥ *Ibid.*, p. 6.

570 ਅਨਹਦ ਸਬਦਿ ਸੁਹਾਵਣੇ ਪਾਈਐ ਗੁਰ ਵੀਚਾਰਿ॥ *Ibid.*, p. 21.

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Unbeaten celestial strain ever plays for me and in the state of exaltation I am absorbed in God's affection.[572]

The celestial strain resounds through the pure Name.
Through the Guru's instruction the man is absorbed in the True One.[573]

He whose tongue ever utters God's Name, enjoys plenteous food, raiment and music.[574]

By remembering whom, one hears the celestial strain.[575]

The unbeaten melody resounds in my home, and for me and my Beloved a joint bedding is spread.[576]

How can a dumb man sing Lord's staves?
Though he may make an effort even then, his voice breaks.[577]

Gauri Rag is auspicious, if in it man remembers His Master.[578]

The mind's impulses are like cymbals and ankle-bells and with them, continually thumps the drum of the world.[579]

Sayeth Nanak, the meak, that He, the Lord, is absorbed in the celestial strain of the Name.[580]

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571 ਰਾਗਾ ਵਿਚ ਸ੍ਰੀਰਾਗੁ ਹੈ ਜੇ ਸਚਿ ਧਰੇ ਪਿਆਰੁ॥ *Ibid.*, p. 83.
572 ਅਨਹਦ ਧੁਨੀ ਸਦ ਵਜਦੇ ਉਨਮਨਿ ਹਰਿ ਲਿਵ ਲਾਇ॥ *Ibid.*, p. 91.
573 ਅਨਹਤ ਬਾਣੀ ਨਿਰਮਲ ਸਬਦੁ ਵਜਾਏ ਗੁਰ ਸਬਦੀ ਸਚਿ ਸਮਾਵਣਿਆ॥ *Ibid.*, p. 115.
574 ਬਹੁ ਭੋਜਨ ਕਾਪਰ ਸੰਗੀਤ॥ *Ibid.*, p. 290.
575 ਜਾਸੁ ਜਪਤ ਸੁਣਿ ਅਨਹਤ ਧੁਨੈ॥ *Ibid.*, p. 236.
576 ਅਨਹਤ ਵਾਜੇ ਵਜਹਿ ਘਰ ਮਹਿ ਪਿਰ ਸੰਗਿ ਸੇਜ ਵਿਛਾਈ॥ *Ibid.*, p. 247.
577 ਕਹਾ ਬਿਸਨਪਦ ਗਾਵੈ ਗੁੰਗ॥
ਜਤਨ ਕਰੈ ਤਉ ਭੀ ਸੁਰ ਭੰਗ॥ *Ibid.*, p. 267.
578 ਗਉੜੀ ਰਾਗਿ ਸੁਲਖਣੀ ਜੇ ਖਸਮੈ ਚਿਤਿ ਕਰੇਇ॥ *Ibid.*, p. 311.
579 ਦੋਲਕ ਦੁਨੀਆ ਵਾਜਹਿ ਵਾਜ॥ *Ibid.*, p. 349.
580 ਸਬਦਿ ਅਨਾਹਦਿ ਸੋ ਸਹੁ ਰਾਤਾ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ॥ *Ibid.*, p. 351.

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Men sing religious songs but in their mind is wickedness.
They sing music and call themselves divines.[581]

By Guru's grace, the soul renounces other songs and relishes.[582]

Divine music and the Divine music plays to the accompaniment of the air of the musical instruments.[583]

Some sing Lord God through music, musical instruments and religious books in various ways, but, by these methods, Master, the King is not pleased.[584]

Many sit on the thrones and have the play of good many musical instruments.[585]

There ever is bliss and merry-making and resound there the celestial strain.[586]

He sits as a hypocrite professing Lord's love and affection; but what can he obtain from God?[587]

The celestial strain is the sounding of temple drums.[588]

The musical instruments of truth and contentment play and the spontaneous music resounds with me.[589]

There, the saints of God, the Destroyer of fear, ever sport in glee and the musical instruments ceaselessly play.[590]

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581 ਗਾਵਹਿ ਗੀਤੇ ਚੀਤਿ ਅਨੀਤੇ॥
ਰਾਗ ਸੁਣਾਇ ਕਹਾਵਹਿ ਬੀਤੇ॥ *Ibid.*, p. 414.

582 ਗੁਰਮੁਖਿ ਰਾਗ ਸੁਆਦ ਅਨ ਤਿਆਗੇ॥ *Ibid.*, p. 415.

583 ਅਨਹਦੋ ਅਨਹਦੁ ਵਾਜੈ ਰੁਣ ਝੁਣਕਾਰੇ ਰਾਮ॥ *Ibid.*, p. 436.

584 ਕੋਈ ਗਾਵੈ ਰਾਗੀ ਨਾਦੀ ਬੇਦੀ ਬਹੁ ਭਾਤਿ ਕਰਿ ਨਹੀ ਹਰਿ ਹਰਿ ਭੀਜੈ ਰਾਮ ਰਾਜੇ॥ *Ibid.*, p. 450.

585 ਕਿਤੀ ਬੈਹਨ੍ਹਿ ਬੈਹਣੇ ਮੁਚੁ ਵਜਾਇਨਿ ਵਜ॥ *Ibid.*, p. 518.

586 ਤਹ ਅਨਦ ਬਿਨੋਦ ਸਦਾ ਅਨਹਦ ਝੁਣਕਾਰੋ ਰਾਮ॥ *Ibid.*, p. 545.

587 ਰਾਗ ਰਾਗਨੀ ਡਿੰਭ ਹੋਇ ਬੈਠਾ ਉਨਿ ਹਰਿ ਪਹਿ ਕਿਆ ਲੀਨਾ॥ *Ibid.*, p. 654.

588 ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ॥ *Ibid.*, p. 663.

589 ਸਤੁ ਸੰਤੋਖੁ ਵਜਹਿ ਵਾਜੇ ਅਨਹਦਾ ਝੁਣਕਾਰੇ॥ *Ibid.*, p. 778.

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The five virtues, like contentment he makes his musical instruments and walking in the Lord's love his seven notes.
The forsaking of pride of his power, he makes the note of his musical instruments and places.[591]

The separated soul is like the broken chord of a rebeck, which sounds not in separation.
Awakeing their destiny, the Lord unites the separated souls with Himself, O Nanak.[592]

This mind of mine I have tinged with and attached to the celestial strain.[593]

Blessed, blessed is the flute which the Lord plays sweet, sweet and unbeaten sound issues forth from it.[594]

Through the Lord's love-worship and the perfect instruction of the Guru, celestial strain is realised.[595]

The mind of Yogi, within whom resounds the celestial strain, wabbles not, nor does the wind of desire drift him.[596]

Myraids are the beauteous melodies, which sing of the Lord.[597]

There is no impurity in music and nor there is any impurity in the Vedas.[598]

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590 ਅਨਹਦ ਚੋਜ ਭਗਤ ਭਵ ਭੰਜਨ ਅਨਹਦ ਵਾਜੇ ਧੁਨੀਐ ਰਾਮ॥ *Ibid.*, p. 783.

591 ਪੰਚ ਬਜਿਤ੍ਰ ਕਰੇ ਸੰਤੋਖਾ ਸਾਤ ਸੁਰਾ ਲੈ ਚਾਲੈ॥
ਬਾਜਾ ਮਾਣੁ ਤਾਣੁ ਤਜਿ ਤਾਨਾ ਪਾਉ ਨ ਬੀਗਾ ਘਾਲੈ॥ *Ibid.*, p. 885.

592 ਤੂਟੀ ਤੰਤੁ ਰਬਾਬ ਕੀ ਵਾਜੈ ਨਹੀ ਵਿਜੋਗਿ॥
ਵਿਛੁੜਿਆ ਮੇਲੈ ਪ੍ਰਭੂ ਨਾਨਕ ਕਰਿ ਸੰਜੋਗ॥ *Ibid.*, p. 934.

593 ਅਨਹਤਿ ਰਾਤੇ ਇਹੁ ਮਨੁ ਲਾਇਆ॥ *Ibid.*, p. 940.

594 ਧਨਿ ਧੰਨਿ ਓ ਰਾਮ ਬੇਨੁ ਬਾਜੈ॥
ਮਧੁਰ ਮਧੁਰ ਧੁਨਿ ਅਨਹਤ ਗਾਜੈ॥ *Ibid.*, p. 988.

595 ਭਗਤਿ ਭਾਉ ਗੁਰ ਕੀ ਮਤਿ ਪੂਰੀ ਅਨਹਦਿ ਸਬਦਿ ਲਖਾਈ ਹੇ॥ *Ibid.*, p. 1025.

596 ਨਾ ਮਨੁ ਚਲੈ ਨ ਪਉਣੁ ਉਡਾਵੈ॥
ਜੋਗੀ ਸਬਦੁ ਅਨਾਹਦੁ ਵਾਵੈ॥ *Ibid.*, p. 1040.

597 ਅਨਿਕ ਧੁਨਿਤ ਲਲਿਤ ਸੰਗੀਤ॥ *Ibid.*, p. 1236.

598 ਜੂਠਿ ਨ ਰਾਗੀ ਜੂਠਿ ਨ ਵੇਦੀ॥ *Ibid.*, p. 1240.

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Some there are, who sing tunes and sub-tunes, but the Lord is fascinated not with rhythms.
Some dance about and about and beat time, but performs not the Lord's love-worship.[599]

Singing and hearing temporal music, man's mind is attached to duality.[600]

Amongst all the musical measures, that alone is sublime, O brother, by which the Lord comes to abide into the mind.
The melodies, in which the Guru's word is sung, are all true.
Their worth can be told not.
The Lord is beyond melodies and airs.
Merely through these, His will can be realised not.[601]

Qualities and Limitations of an Interpreter

1) The multi-dimensional knowledge of an interpreter holds great significance in the interpretation of a Scripture. The ideal interpretation not only demands the knowledge about the discipline to which it is concerned but also demands the inter-disciplinary approach of an interpreter. An ideal exegete should himself have direct and apparent experience of the Eternal Word incorporated in the Scripture. In theological as well as spiritual field, the disciplines like Tasawwuf, Vedanta, Gurmat, Yoga, etc. become even more important. For example, the personal experience of yoga proves itself as supporter in justice of

599 ਇਕਿ ਗਾਵਹਿ ਰਾਗ ਪਰੀਆ ਰਾਗਿ ਨ ਭੀਜਈ॥
ਇਕਿ ਨਚਿ ਨਚਿ ਪੂਰਹਿ ਤਾਲ ਭਗਤਿ ਨ ਕੀਜਈ॥ *Ibid.*, p. 1285.

600 ਰਾਗਿ ਨਾਦਿ ਮਨੁ ਦੂਜੈ ਭਾਇ॥ *Ibid.*, p. 1342.

601 ਸਭਨਾਂ ਰਾਗਾਂ ਵਿਚਿ ਸੋ ਭਲਾ ਭਾਈ ਜਿਤੁ ਵਸਿਆ ਮਨਿ ਆਇ॥
ਰਾਗੁ ਨਾਦੁ ਸਭੁ ਸਚੁ ਹੈ ਕਮਿਤਿ ਕਹੀ ਨ ਜਾਇ॥
ਰਾਗੈ ਨਾਦੈ ਬਾਹਰਾ ਇਨੀ ਹੁਕਮੁ ਨ ਬੂਝਿਆ ਜਾਇ॥ *Ibid.*, p. 1423.

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yoga. In the same way, to define the revealed text, it is mandatory to experience it before.[602]

2) The interpreter uses language as a major tool in the interpretation. So, it is necessary to have sufficient knowledge about the language and vocabulary used in the Scripture. Simultaneously, the ideal approach related to interpretation will be that the exegete must not only know the lexicon and idiom of the revealed language but should also know the words from their semantics to till date usage. In other words, the interpreter ought to have complete understanding about the improvements in those meanings. The knowledge about the local dialects is also included in this approach.[603]

It is right to say that Punjabi is an easier language in comparison with Sanskrit, Prakrit, Braj, Avadhi, Marathi, etc., but it is not so easy that it needs no work hard for attainment of basic knowledge. The interpretation of Gurbani can only be justified if the interpreter has

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602 'ਟੀਕਾਕਾਰੀ ਦੇ ਸਰੂਪ ਅਤੇ ਪ੍ਰਕਾਰਜ ਬਾਰੇ ਕੀਤੀ ਉਪਰਲੀ ਚਰਚਾ ਟੀਕਾਕਾਰ ਪਾਸੋਂ ਰੱਖੀ ਜਾਂਦੀ ਸੂਝ-ਬੂਝ ਦੀ ਆਸ ਦਾ ਅਨੁਮਾਨ ਲਾਉਣ ਵਿੱਚ ਸਹਾਈ ਹੁੰਦੀ ਹੈ। ਇਹ ਟੀਕਾਕਾਰ ਪਾਸੋਂ ਬਹੁਪੱਖੀ ਗਿਆਨ ਦੀ ਮੰਗ ਕਰਦੀ ਹੈ। ਇਹ ਨਾ ਕੇਵਲ ਉਸ ਅਨੁਸ਼ਾਸ਼ਨ ਦਾ ਭਰਪੂਰ ਗਿਆਨ ਚਾਹੁੰਦੀ ਹੈ ਜਿਸ ਨਾਲ ਉਸ ਦੀ ਵਿਆਖਿਆ ਅਧੀਨ ਪੁਸਤਕ ਸੰਬੰਧ ਰਖਦੀ ਹੈ, ਸਗੋਂ ਉਸ ਅਨੁਸ਼ਾਸ਼ਨ ਨਾਲ ਸੰਬੰਧਿਤ ਹੋਰਨਾਂ ਇਲਮਾਂ ਦੀ ਜਾਣਕਾਰੀ ਦਾ ਵੀ ਤਕਾਜ਼ਾ ਕਰਦੀ ਹੈ। ਇਸ ਲਈ ਟੀਕਾਕਾਰੀ ਦਾ ਇੱਕ ਸੂਸਥ ਸਿਧਾਂਤ ਸਿੱਧ ਹੁੰਦਾ ਹੈ ਕਿ ਜਿਸ ਅਨੁਭਵ ਦੀ ਗੱਲ ਮੂਲ ਲੇਖਕ ਕਰ ਰਿਹਾ ਹੈ, ਉਸ ਦਾ ਟੀਕਾਕਾਰ ਨੂੰ ਆਪ ਸਿੱਧਾ ਤੇ ਅਪੋਰਖ ਅਨੁਭਵ ਹੋਵੇ।...ਇਹ ਸ਼ਰਤ ਅਧਿਆਤਮਿਕ ਖੇਤਰ ਦੇ ਅਨੁਸ਼ਾਸ਼ਨਾਂ, ਜਿਵੇਂ ਤਸਵੁੱਫ, ਵੇਦਾਂਤ, ਗੁਰਮਤਿ, ਯੋਗ ਆਦਿ ਦੀ ਹਾਲਤ ਵਿੱਚ ਹੋਰ ਵੀ ਜ਼ਰੂਰੀ ਹੋ ਜਾਂਦੀ ਹੈ। ਯੋਗ ਨਾਲ ਇਨਸਾਫ਼ ਕਰ ਸਕਣ ਲਈ ਯੋਗ ਅਭਿਆਸ ਦਾ ਅਮਲੀ ਤਜ਼ਰਬਾ ਬਹੁਤ ਸਹਾਇਕ ਹੋਣ ਦਾ ਦਮ ਭਰਦਾ ਹੈ ਅਤੇ ਵੈਦਗੀ ਨਾਲ ਸੰਬੰਧਿਤ ਗ੍ਰੰਥ ਦਾ ਟੀਕਾ ਕਰਨ ਲਈ ਵੈਦ ਹੋਣਾ ਜ਼ਰੂਰੀ ਦਿਸਦਾ ਹੈ'। Piar Singh, 'Tikakari: Sidhantak Vishleshan' in *Tikakari, Itihaskari Te Patarkari: Kujh Drishtikon*, Third Punjabi Development Conference, Punjabi University, Patiala, 7-9 December, 1984, pp. 103-104.

603 'ਪੁਸਤਕ ਨਾਲ ਸੰਬੰਧਿਤ ਗਿਆਨ ਦੀ ਭਰਪੂਰ ਵਾਕਫ਼ੀਅਤ ਦੇ ਨਾਲ ਟੀਕਾਕਾਰ ਨੂੰ ਟੀਕਾ ਅਧੀਨ ਪੁਸਤਕ ਵਿੱਚ ਵਰਤੀ ਗਈ ਭਾਸ਼ਾ ਦਾ ਬੋਧ ਹੋਣਾ ਵੀ ਜ਼ਰੂਰੀ ਹੈ ਇਸ ਸੰਬੰਧੀ ਸੂਸਥ ਸਿਧਾਂਤ ਇਹ ਹੋਵੇਗਾ ਕਿ ਟੀਕਾਕਾਰ ਸੰਬੰਧਿਤ ਭਾਸ਼ਾ ਦੇ ਨਾ ਕੇਵਲ ਸ਼ਬਦ-ਕੋਸ਼ ਤੇ ਮੁਹਾਵਰੇ ਤੋਂ ਜਾਣੂ ਹੋਵੇ, ਸਗੋਂ ਸ਼ਬਦਾਂ ਦੇ ਮੂਲ ਤੋਂ ਲੈਕੇ ਉਨ੍ਹਾਂ ਦੇ ਹੁਣ ਤੱਕ ਦੇ ਸਫ਼ਰ ਦਾ ਗਿਆਤਾ ਵੀ ਹੋਵੇ। ਦੂਜੇ ਸ਼ਬਦਾਂ ਵਿੱਚ, ਭਿੰਨ ਭਿੰਨ ਸਮਿਆਂ ਉਪਰ ਉਨ੍ਹਾਂ ਦੇ ਵਿਕਸਿਤ ਹੋਏ ਅਰਥਾਂ ਨਾਲ ਉਸ ਨੂੰ ਪੂਰੀ ਪੂਰੀ ਜਾਣਕਾਰੀ ਹੋਵੇ। ਸਥਾਨਕ ਮੁਹਾਵਰੇ ਦੀ ਜਾਣਕਾਰੀ ਗਿਆਨ ਦੇ ਇਸ ਘੇਰੇ ਵਿੱਚ ਸੰਮਿਲਿਤ ਮੰਨੀ ਜਾਏਗੀ।' *Ibid.,* pp. 105-107.

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enough knowledge of Punjabi language and its local dialects specifically the Lehndi, Hindvi, Persian and Sanskrit as well as the other languages used in the Gurbani.[604]

3) Sometimes due to the insufficient understanding of lexicon and idioms the meaning of a particular term can be misinterpreted. One such example can be seen in the couplet of Sheikh Farid:

> *Farid, how long canst thou run on the house top?*
> *Abandon thou thy sleep towards thy love.*[605]

In words 'kothe dhukan' appearing in the couplet given above have been interpreted as 'to jump' by the Sampardai and modern exegetes which seems to be out of context here. The word 'koth' has been derived from Sanskrit word 'kroshth' which conveys two meanings; one means 'koth' and the other as 'peacock' also. So, here the word 'kothe dhukan' means a peacock is desperate in the wait for someone. Thus, the correct interpretation of the couplet is achieved because of the knowledge of the idiom.[606]

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604 'ਗੁਰਬਾਣੀ ਦੀ ਭਾਸ਼ਾ ਨੂੰ 'ਸੁਗਮ' ਕਹਿ ਕੇ ਇਸ ਉਤੇ ਮਾਣ ਕਰਨ ਦਾ ਪੰਜਾਬੀਆਂ ਵਿਚ ਆਮ ਰਿਵਾਜ਼ ਹੈ। ਇਹ ਠੀਕ ਹੈ ਕਿ ਸੰਸਕ੍ਰਿਤ, ਪ੍ਰਾਕ੍ਰਿਤ, ਬ੍ਰਜ, ਅਵਧੀ, ਮਰਾਠੀ ਆਦਿ ਹੋਰਨਾਂ ਭਾਸ਼ਾਵਾਂ ਨਾਲੋਂ ਪੰਜਾਬੀ ਸੌਖੀ ਹੈ, ਜਾਂ ਘੱਟੋ-ਘੱਟ ਸਾਨੂੰ ਇੰਜ ਲਗਦੀ ਹੈ, ਤਾਂ ਵੀ ਇਹ ਇੰਨੀ ਸੁਗਮ ਨਹੀਂ ਕਿ ਇਸ ਉੱਤੇ ਉਬੂਰ ਹਾਸਲ ਕਰਨ ਲਈ ਤਰੱਦਦ ਕਰਨ ਦੀ ਲੋੜ ਹੀ ਨਾ ਪਵੇ। ਗੁਰਬਾਣੀ ਨਾਲ ਤਾਂ ਹੀ ਇਨਸਾਫ਼ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ ਜੇ ਟੀਕਾਕਾਰ ਪੰਜਾਬੀ, ਇਸ ਦੀਆਂ ਸਥਾਨਕ ਉਪਭਾਸ਼ਾਵਾਂ ਵਿਸ਼ੇਸ਼ ਕਰਕੇ ਲਹਿੰਦੀ ਹੈ, ਪੁਰਾਤਨ ਸਮੇਂ ਤੋਂ ਚਲਦੀ ਆ ਰਹੀ ਹਿੰਦਵੀ, ਅਤੇ ਫ਼ਾਰਸੀ ਤੇ ਸੰਸਕ੍ਰਿਤ ਦਾ ਕੰਮ ਚਲਾਊ ਗਿਆਨ ਜ਼ਰੂਰ ਰੱਖਦਾ ਹੋਵੇ'। *Ibid.,* pp. 103-104.

605 ਫਰੀਦਾ ਕੋਠੇ ਧੁਕਣੁ ਕੇਤੜਾ ਪਿਰ ਨੀਦੜੀ ਨਿਵਾਰਿ॥ *Guru Granth* Sahib, p. 1380.

606 'ਇਸ ਤੁਕ ਵਿਚ ਆਏ ਪਦ "ਕੋਠੇ ਉਪਰ ਚੜ੍ਹ ਕੇ ਧਰੁਕਣ" ਦਾ ਅਰਥ ਸੰਪ੍ਰਦਾਈ ਤੇ ਆਧੁਨਿਕ ਟੀਕਾਕਾਰਾਂ, ਸਾਰਿਆਂ ਨੇ 'ਕੋਠੇ ਉਪਰ ਚੜ੍ਹ ਕੇ ਧਰੁਕਣ' ਜਾਂ ਕੁੱਦਣਾ ਕੀਤਾ ਹੈ। ਪਰ ਧਰੁਕਣਾ (ਕੁੱਦਣਾ) ਇੱਥੇ ਬੜਾ ਹਾਸੋ-ਹੀਣਾ ਪ੍ਰਤੀਤ ਹੁੰਦਾ ਹੈ। 'ਕੋਠ' ਸ਼ਬਦ ਸੰਸਕ੍ਰਿਤ ਦੇ 'ਕੋਸ਼੍ਠ' ਤੋਂ ਨਿਕਲਿਆ ਹੈ ਤੇ ਇਸ ਦੇ ਇੱਕ ਅਰਥ 'ਕੋਠ' ਹਨ। ਪਰ ਇਸ ਦੇ ਇੱਕ ਹੋਰ ਅਰਥ 'ਮੋਰ' ਵੀ ਹਨ। ਬੱਚਿਆਂ ਦੇ ਮਾਂ-ਬਾਪ ਉਨ੍ਹਾਂ ਨੂੰ ਖਿਡਾਉਣ ਲਈ ਮੋਰਾਂ 'ਤੇ ਚੜ੍ਹਾ ਕੇ ਝੂਟੇ ਦੇਂਦੇ ਤੇ ਨਾਲ ਹੀ ਅਕਸਰ ਇਹ ਕਹਿੰਦੇ ਸੁਣੇ ਗਏ ਹਨ: "ਮੇਰੇ ਕੋਠੇ ਕੋਣ ਚੜ੍ਹੀ"। ਅਗੋਂ ਨਿੱਕੇ ਬੱਚੇ, ਮੋਰਾਂ 'ਤੇ ਚੜ੍ਹੇ ਤੇ ਝੂਟੇ ਲੈਂਦੇ ਖ਼ੂਬ ਗੁੜਕਦੇ ਵੇਖੇ ਗਏ ਹਨ। ਫਲਸਰੂਪ ਕੋਠੇ ਦਾ ਦੂਜਾ ਅਰਥ "ਕੌਰ" ਹੈ। ਇੰਜ ਕੋਠੇ ਧੁਕਣ ਦਾ ਅਰਥ 'ਕੋਠੇ ਉੱਤੇ ਚੜ੍ਹ ਕੇ ਧਰੁਕਣ" ਨਾ ਹੋਇਆ, ਕਿਸੇ ਦੀ ਉਡੀਕ ਵਿੱਚ ਲਏ ਮੌਰਾਂ ਦਾ ਧੁਖਣਾ

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4) The esoteric words always demand for an accurate interpretation; the understanding of traditions and contemporary society is helpful in the fixation of proper meaning of these words. In 'Manusmriti', it is written that a person who embarrasses his father, wife, brother, son or his teacher, should be fined with a 'pana'.[607] In medieval Indian society, the 'pana' (ਪਣਾ) was prevalent as a bronze coin in the currency. In the above context, the 'pana' (ਪਣਾ) is used as a part of punishment. For example, Guru Nanak says in Asa Ki War:

> *The harsh man is called a fool and he receives shoe-beating as punishment.*[608]

It is pertinent to note that the term 'paana' (ਪਾਣਾ) is written as 'pana' (ਪਣਾ) in Manusmriti and in the medieval society, the word 'paana' was commonly used for shoe-beating as a punishment. So, hundred 'paana' means hundred shoe-beatings. It is the duty of an interpreter to examine the authenticity of the words. Similarly, Guru Angad Dev writes a couplet in Asa Ki War.

> *Talkative, he ears not the pleasure of his Master.*[609]

There is another word 'Saad' (ਸਾਦੁ) in the above reference of Gurbani which is interpreted as 'taste' by prominent interpreters. The

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ਬਣਿਆ। ਠੀਕ ਅਰਥਾਂ ਦੀ ਇਹ ਪਕੜ ਮੁਹਾਵਰੇ ਵੱਲ ਧਿਆਨ ਦੇਣ ਕਾਰਣ ਹੋਈ ਕਹੀ ਜਾ ਸਕਦੀ ਹੈ'। Piar Singh, *op. cit.*, p. 105.

607 Harbans Singh, L. M. Joshi, *Sansar De Dharam*, Punjabi University, Patiala, 1980, p. 53.

608 ਫਿਕਾ ਮੂਰਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ॥ *Guru Granth Sahib*, p. 473.

609 ਗਲਾ ਕਰੇ ਘਣੇਰੀਆ ਖਸਮ ਨ ਪਾਏ ਸਾਦੁ॥ *Ibid.*, p. 474.

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interpretation of the above couplet has been taken as a person who talks much can't taste the savour of union of the soulmate. But if we want to derive the deeper meaning then we need to look into the rich treasure of our culture. In earlier times, the kids were asked to take the dictation on the slate and the teacher corrected the errors and marked it with a symbol called 'Saad' (ਸਾਦੁ). The teacher used to put 'Saad' on their slates and this symbol was identical to the Urdu word 'Sahi' (ਸਹੀਹ) which reflected the dictation to be correct. The word 'Sahi' starts with 'Saad' in Arabic and Persian languages. The elder people used to mark the first symbol of 'Saad' instead of writing 'Sahi' on the slate. So, it is clear that Sahi or 'Saad Pana' (ਸਾਦੁ ਪਾਣਾ) means to mark something as correct. From the examples given above, it is clear that the interpreter must have a strong hold over the languages. The knowledge of etymological sciences, power of word, grammar of particular language, idioms and vocabulary are the primary sources of the interpretation.[610]

610 'ਇਸ ਤੁਕ ਵਿੱਚ ਆਏ ਪਦ 'ਸਾਦੁ' ਦਾ ਅਰਥ ਸਾਰੇ ਟੀਕਾਕਾਰਾਂ ਨੇ ''ਸੁਆਦ'' ਕੀਤਾ ਹੈ ਤੇ ਸਮੁੱਚੀ ਤੁਕ ਦੇ ਅਰਥ 'ਬਹੁਤੀਆਂ ਗੱਲਾਂ ਕਰਨ ਵਾਲਾ ਖ਼ਸਮ ਨਾਲ ਮਿਲਾਪ ਦਾ ਸੁਆਦ ਨਹੀਂ ਪਾਉਂਦਾ' ਲਏ ਗਏ ਹਨ। ਪਰੰਤੂ ਇਹ ਅਰਥ ਜ਼ੋਰ ਨਾਲ ਕਢੇ ਲਗਦੇ ਹਨ। ਪਿਆਰ ਵਿੱਚ ਤੇ ਮਿਲਾਪ ਦੇ ਸਮੇਂ ਗੱਲਾਂ ਮੁਕਦੀਆਂ ਹੀ ਨਹੀਂ। ਇਸ ਲਈ ''ਸਾਦੁ'' ਪਦ ਦਾ ਅਰਥ, ਜੇ ਕੋਈ ਹੋਰ ਹੋ ਸਕਦਾ ਹੈ, ਤਾਂ ਉਹ ਵੀ ਢੂੰਡਣ ਦੀ ਲੋੜ ਹੈ। ਇਸ ਸਮੱਸਿਆ ਦਾ ਸਮਾਧਾਨ ਕਰਨ ਲਈ ਪਿਛਲੇ ਸਮਿਆਂ ਦੀ ਸਗੋਂ ਸਾਡੀ ਆਪਣੀ ਵੱਡੇਰੀ ਪੀੜ੍ਹੀ ਦੇ ਸਮੇਂ ਤੱਕ ਸਿੱਖਿਆ ਪ੍ਰਣਾਲੀ ਦੀ ਇੱਕ ਰੀਤਿ ਚਿਤਾਰਣ ਦੀ ਲੋੜ ਹੈ। ਉਦੋਂ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਲਿੱਖਣਾ ਲੱਕੜੀਆਂ ਦੀਆਂ ਤਖ਼ਤੀਆਂ (ਫੱਟੀਆਂ) ਉੱਪਰ ਸਿਖਾਇਆ ਜਾਂਦਾ ਸੀ। ਉਸਤਾਦ ਹਿਜੇ (ਸ਼ਬਦ-ਜੋੜ) ਪਕਾਣ ਲਈ ਹਰ ਰੋਜ਼ ਇਮਲਾ (dictation) ਜ਼ਬਾਨੀ ਦਿਆ ਕਰਦੇ ਸਨ ਤੇ ਫਿਰ ਤਖ਼ਤੀਆਂ ਨੂੰ ਵੇਖ ਕੇ ਗ਼ਲਤੀਆਂ ਲਾਇਆ ਕਰਦੇ ਸਨ। ਜਿਸ ਵਿਦਿਆਰਥੀ ਦੀ ਸਾਰੀ ਇਮਲਾ ਠੀਕ ਹੁੰਦੀ ਸੀ, ਉਸ ਦੀ ਤਖ਼ਤੀ ਉੱਪਰ ''ਸਾਦੁ'' ਪਾ ਦਿੱਤਾ ਜਾਂਦਾ ਸੀ। ਇਹ ਉਰਦੂ ਦੇ ਅਖ਼ਰ 'ਸਹੀਹ' ਸ਼ਬਦ ਵਰਗਾ ਚਿੰਨ੍ਹ ਹੁੰਦਾ ਸੀ ਅਤੇ ''ਸਹਿ'' (ਠੀਕ) ਹੋਣ ਦਾ ਸੂਚਕ ਸੀ।'ਸਹੀਹ' ਪਦ ਅਰਬੀ ਫ਼ਾਰਸੀ ਵਿੱਚ 'ਸਾਦੁ' ਨਾਲ ਸ਼ੁਰੂ ਹੁੰਦਾ ਹੈ। ਬਜ਼ੁਰਗ ''ਸਹੀਹ'' ਲਿਖਣ ਦੀ ਬਜਾਏ ਉਸ ਦੇ ਮੁੱਢਲੇ ਸ਼ਬਦ ਦਾ ਨਿਸ਼ਾਨ ਪਾ ਦੇਂਦੇ ਸਨ ਤੇ ਇਸ ਨੂੰ 'ਸਾਦੁ ਪਾਣਾ' ਆਖਦੇ ਸਨ। ਫਲਸਰੂਪ ''ਸਾਦੁ ਪਾਣੁ'' ਦਾ ਅਰਥ ''ਠੀਕ'' ਘੋਸ਼ਿਤ ਕਰਨਾ ਸੀ; ਇਸ ਤਰ੍ਹਾਂ ਸਪਸ਼ਟ ਹੈ ਕਿ 'ਸਹੀਹ' ਜਾਂ 'ਸਾਦੁ ਪਾਉਣ' ਦਾ ਅਰਥ ''ਠੀਕ ਘੋਸ਼ਿਤ ਕਰਨਾ'' ਹੁੰਦਾ ਹੈ। ਉੱਪਰ ਦਿੱਤੇ ਉਦਾਹਰਣ ਭਾਸ਼ਾ ਉੱਪਰ ਟੀਕਾਕਾਰ ਦੇ ਲੋੜੀਂਦੀ ਵਸੀਕਾਰ ਦਾ ਭਾਨ ਕਰਾਣ ਲਈ ਕਾਫੀ ਪ੍ਰਤੀਤ ਹੁੰਦੇ ਹਨ ''ਭਾਸ਼ਾ ਉੱਪਰ ਲੋੜੀਂਦਾ ਵਸੀਕਾਰ'' ਚੋਖੀ ਮਿਹਨਤ ਤੇ ਪਰਿਸ਼੍ਰਮ ਪਿਛੋਂ ਹੀ ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ। ਵਿਉਂਤਪੱਤੀ ਵਿਗਿਆਨ ਦੀ ਜਾਣਕਾਰੀ, ਸ਼ਬਦ-ਸ਼ਕਤੀਆਂ ਦੀ ਸੋਝੀ, ਭਾਸ਼ਾ ਵਿਸ਼ੇਸ਼ ਦੇ ਵਿਆਕਰਣ, ਮੁਹਾਵਰੇ ਅਤੇ ਸ਼ਬਦ-ਭੰਡਾਰ ਦੀ ਡੂੰਘੀ ਵਾਕਫ਼ੀਅਤ, ਇਸ ਪ੍ਰਤਿਭਾ ਦੇ ਪੈਦਾ ਕਰਨ ਦੇ ਮੁੱਢਲੇ ਸਾਧਨ ਹਨ'। Piar Singh, *op. cit.*, p. 106.

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5) The exegetics of the books can be done without much difficulty, what where the exegeate comes across the complex poetic experience of the writer, i.e., where he has to deal with the expressions, hopes, objectives, thoughts, feelings and symbolic reflections of the writer, the exegetics while rising from its general level terms into a kind of deeper description. Then it becomes a creative art and demands the real experience of that imagination. It is a multifaceted and modern form of exegesis.[611]

6) It is a notable fact that the factual incidents play an important role in the origin of the text and it is also believed that some reasons must work behind the interpretation of the text, either it is based on ancient standards or is affected by the personal feelings of an exegete. The following reference from the Bani of Guru Amar Das is said to be the basic measurement in the above context.

The pious persons speak for some spiritual motive.[612]

Consequently, a new principle of exegesis is formed that one should understand meaning of composition by searching the fact behind the origin of the text. This has introduced the tradition of relating interpretation of the text to the lives of Sikh Gurus. The Sakhis and

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611 'ਪੁਸਤਕਾਂ ਦੀ ਟੀਕਾਕਾਰੀ ਦਾ ਕੰਮ ਤਾਂ ਚਲ ਜਾਂਦਾ ਹੈ, ਪਰ ਜਿੱਥੇ ਲੇਖਕ ਦੇ ਜਟਿਲ ਕਾਵਿ ਅਨੁਭਵ ਨਾਲ ਵਾਸਤਾ ਪੈਂਦਾ ਹੈ, ਅਰਥਾਤ ਜਿੱਥੇ ਉਸ ਦੇ ਹਾਵਾਂ ਭਾਵਾਂ, ਆਸ ਅੰਦੇਸ਼ਿਆਂ, ਵਿਚਾਰਾਂ ਇਹਸਾਸਾਂ ਤੇ ਬਿੰਬਾਂ ਅਤੇ ਸੁਹਜ ਸੰਕਲਪਾਂ ਨਾਲ ਮੱਥਾ ਮਾਰਨਾ ਪੈਂਦਾ ਹੈ, ਉਥੇ ਟੀਕਾਕਾਰੀ ਸਾਧਾਰਣ ਸਤਰ ਤੋਂ ਉੱਪਰ ਉਠ ਕੇ ਡੂੰਘੇਰੀ ਕਿਸਮ ਦੀ ਵਿਆਖਿਆਕਾਰੀ ਵਿੱਚ ਪ੍ਰਵਿਰਤ ਹੋ ਜਾਂਦੀ ਹੈ। ਓਦੋਂ ਇਹ ਇੱਕ ਸਿਰਜਨਾਤਮਕ ਕਲਾ ਹੋ ਨਿਬੜਦੀ ਹੈ ਤੇ ਮੂਲ ਲੇਖਕ ਵਰਗੀ ਪ੍ਰਤਿਭਾ, ਉਸ ਵਰਗੇ ਅਨੁਭਵ ਤੇ ਉਸ ਵਰਗੀ ਕਲਪਣਾ ਦੀ ਮੰਗ ਕਰਦੀ ਹੈ। ਇਹ ਟੀਕਾਕਾਰੀ ਦਾ ਅਤਿ ਬਿਖ਼ਮ ਤੇ ਆਧੁਨਿਕ ਰੂਪ ਹੈ'। *Ibid.,* p. 107.

612 ਮਹਾ ਪੁਰਖਾ ਕਾ ਬੋਲਣਾ ਹੋਵੈ ਕਿਤੈ ਪਰਥਾਇ॥ *Guru Granth Sahib*, p. 755.

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dialogue literature are believed to be sprouted from the attempt of interpretation of the text. There is a custom of describing the utterances of the Gurus by taking an example from their life. For example, the Janam Sakhi of 'Patti da Paramarth' (ਪੱਟੀ ਦਾ ਪਰਮਾਰਥ) (dialogue with Pandha) and the interpretation of the reference of Gurbani, 'Mann hali Kirsani Karni', (ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ) is explained the meeting of Guru Nanak with his parents. Contrary to it, the meaning of the words in 'Kira Thap Deve Padshahi Lashker Kare Asgah' has been interpreted with reference to 'Keet Nagar Di Sakhi' (ਕੀਟ ਨਗਰ ਦੀ ਸਾਖ਼ੀ). The Indian and non-Indian traditions have many references of such type of interpretations which co-relate the Gurbani with the life of the Gurus.

The legends and Sakhis have their own role to play in the field of exegetics. Sometimes, even the most complex thought can be understood easily with their reference. These references make the interpretation more interesting and clear which results in enhancing the richness of literature.[613] One should always try to interpret the text with

613 'ਸਾਹਿਤਕ ਰਚਨਾਵਾਂ ਦੀ ਟੀਕਾਕਾਰੀ ਪਿਛੇ ਉਹ ਪੁਰਾਣੀ ਵੰਨਗੀ ਦੇ ਵਿਚਾਰਾਂ ਨਾਲ ਗ੍ਰਸਤ ਟੀਕਾਕਾਰੀ ਹੈ ਤੇ ਭਾਵੇਂ ਅਜੋਕੀ ਵੰਨਗੀ ਦੀ ਲੇਖਕ ਦੀਆਂ ਸੰਵੇਦਨਾਵਾਂ ਨਾਲ ਜੂਝ ਰਹੀ ਵਿਆਖਿਆਕਾਰੀ; ਇਹ ਮਾਨਿਅਤਾ ਬੜੇ ਪ੍ਰਬਲ ਰੂਪ ਵਿਚ ਕੰਮ ਕਰਦੀ ਕਹੀ ਜਾ ਸਕਦੀ ਹੈ ਕਿ ਰਚਨਾ ਦੇ ਪਿੱਛੇ ਉਸ ਨੂੰ ਉਤੇਜਿਤ ਕਰਨ ਅਤੇ ਜਨਮ ਦੇਣ ਵਾਲੀ ਕੋਈ ਨਾ ਕੋਈ ਘਟਨਾ ਜ਼ਰੂਰ ਹੈ। ਇਸ ਸੰਦਰਭ ਵਿੱਚ ਗੁਰਬਾਣੀ ਵਿੱਚ ਆਇਆ ਸ੍ਰੀ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਦਾ ਇਹ ਵਾਕ ਆਧਾਰਸ਼ਿਲਾ ਜੁਟਾਂਦਾ ਦਿੱਸਦਾ ਸੀ। ਫਲਸਰੂਪ, ਟੀਕਾਕਾਰੀ ਦਾ ਇਕ ਸਿਧਾਂਤ ਇਹ ਬਣਿਆ ਕਿ ਰਚਨਾ ਜਾਂ ਕਥਨ ਨੂੰ ਵਿਸ਼ੇਸ਼ ਉਤੇਜਿਤ ਕਰਨ ਵਾਲੀ ਘਟਨਾ ਲੱਭ ਕੇ, ਸੰਬੰਧਿਤ ਪਾਠ ਦੇ ਅਰਥ ਉਸ ਨਾਲ ਜੋੜ ਕੇ ਕੀਤੇ ਜਾਣ। ਇਸ ਨੇ ਗੁਰਬਾਣੀ ਦੀ ਹਾਲਤ ਵਿੱਚ ਗੁਰੂ ਵਿਅਕਤੀਆਂ ਦੀਆਂ ਜੀਵਨ ਘਟਨਾਵਾਂ ਤਲਾਸ਼ ਕਰਕੇ ਸ਼ਬਦਾਂ ਦੇ ਅਰਥ ਕਰਨ ਦੀ ਪਰਿਪਾਟੀ ਘਟਨਾਵਾਂ ਨਾਲ ਜੋੜ ਕੇ ਕਰਨ ਦੀ ਪਾਈ।...ਗੁਰੂ-ਵਿਅਕਤੀਆਂ ਨਾਲ ਜੁੜ੍ਹਿਆ ਬਹੁਤਾ ਸਾਖ਼ੀ ਤੇ ਗੋਸ਼ਟਿ ਸਾਹਿਤ ਟੀਕਾਕਾਰੀ ਦੇ ਇਸੇ ਯਤਨ ਵਿਚੋਂ ਉਗਮਿਆ ਸਿੱਧ ਹੁੰਦਾ ਹੈ। ਜਨਮਸਾਖ਼ੀਆਂ ਵਿੱਚ ਮਿਲਦਾ ਪੱਟੀ ਦਾ ਪਰਮਾਰਥ (ਪਾਂਧੇ ਨਾਲ ਗੋਸ਼ਟ) ਅਤੇ 'ਮਨ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਨੀ' ਵਾਲੇ ਸ਼ਬਦ ਦੀ ਵਿਆਖਿਆ ਬਾਬੇ ਦੀ ਮਾਤਾ-ਪਿਤਾ ਨਾਲ ਮੇਲ ਦੀ ਸੰਭਵ ਸਾਖ਼ੀ ਨਾਲ ਜੋੜ ਕੇ ਕੀਤੀ ਗਈ ਹੈ। ਇਸ ਦੇ ਉਲਟ 'ਕੀੜਾ ਥਾਪ ਦੇਵੇ ਪਾਦਸ਼ਾਹੀ ਲਸ਼ਕਰ ਕਰੇ ਅਸਗਾਹ' ਵਾਲੇ ਸ਼ਬਦ ਦੀ ਵਿਆਖਿਆ ਬਾਹਰੋਂ ਉਧਾਰ ਲਈ 'ਕੀਟ ਨਗਰ ਦੀ ਸਾਖ਼ੀ'ਨਾਲ ਜੋੜ ਕੇ ਕੀਤੀ ਗਈ ਹੈ।... ਗੁਰੂ ਕਥਨ ਦੀ ਵਿਆਖਿਆ ਗੁਰੂ ਦੇ ਜੀਵਨ ਦੀ ਕਿਸੇ ਘਟਨਾ ਨਾਲ ਜੋੜ ਕੇ ਕਰਨ ਦੀ ਇਹ ਪਰਿਪਾਟੀ ਸਿੱਖ ਜਗਤ ਦੀ ਨਿਆਰੀ ਕਾਢ ਨਹੀਂ। ਇਸ ਦੀ ਹੋਂਦ ਭਾਰਤੀ ਅਤੇ ਅਨ ਭਾਰਤੀ ਪਰੰਪਰਾਵਾਂ ਵਿੱਚ ਵੀ ਦਰਸਾਈ ਜਾ ਸਕਦੀ ਹੈ।...ਮਹਾਤਮਾ ਬੁੱਧ ਦੇ ਜੀਵਨ ਨਾਲ ਸੰਬੰਧਿਤ ਕਥਾਵਾਂ ਦਾ ਇਕ ਵੱਡਾ ਭੰਡਾਰ ਭਾਰਤ ਵਿੱਚ ਮੌਜੂਦ ਹੈ। ਕੁਰਾਨ ਸ਼ਰੀਫ ਦੀ ਵਿਆਖਿਆ ਦੀਆਂ ਦੋ ਪ੍ਰਣਾਲੀਆਂ, 'ਤਫ਼ਸੀਰਿ ਰਵਾਇਤ' ਤੇ 'ਤਫ਼ਸੀਰਿ ਦਹਾਇਤ' ਵਿਚੋਂ ਰਵਾਇਤ ਉੱਤੇ

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the help of relevant legends and Sakhis. But the significance of these Sakhis in contemporary history and other sources also needs to be considered.

7) In the history of India, for centuries together, the scriptural texts like Quran, Vedas and Upanishads etc. were understood by way of reading only. The tradition of their interpretation is believed to have started after a long time. Also, there was no dearth of people who could understand the complex language of text and its meanings easily. Even in the present times, we should learn to have the understanding from its original text only. However, if we are trying to interpret or understand it, this principle should always be of utmost importance that Gurbani is the revelation of God and in its interpretation, we should add minimum of our own.[614] Here, another thought is raised that the interpreter should provide only the meanings of difficult words and central idea of the original text for the convenience of readers and scholars. The practice to

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ਆਧਾਰਿਤ ਪ੍ਰਣਾਲੀ ਸਭ ਤੋਂ ਪੁਰਾਣੀ ਅਤੇ ਵਧੇਰੇ ਲੋਕ-ਪ੍ਰਿਯ ਹੈ।ਇਸੇ ਯਤਨ ਵਿੱਚ ਹਜ਼ਰਤ ਮੁਹੰਮਦ ਦੇ ਜੀਵਨ ਨਾਲ ਸੰਬੰਧਿਤ ਸਤਾਰਾਂ ਸੌ ਰਵਾਇਤਾਂ (ਸਾਖ਼ੀਆਂ) ਇਕਤ੍ਰ ਹੋ ਸਕੀਆਂ ਹਨ।ਇਸਲਾਮ ਵਿੱਚ ਇਨ੍ਹਾਂ ਦਾ ਇੰਨਾ ਮਹੱਤਵ ਹੈ ਕਿ ਇਸਲਾਮ ਦੇ ਸਾਰੇ ਅਹਕਾਮ (ਸੁੱਨਾ) ਅੱਜ ਕੁਰਾਨ ਅਤੇ ਹਦੀਸ ਦੀ ਮੱਦਦ ਨਾਲ ਢੂੰਡਣ ਦਾ ਰਿਵਾਜ ਹੈ। ...ਰਵਾਇਤਾਂ ਤੇ ਸਾਖ਼ੀਆਂ ਦਾ ਟੀਕਾਕਾਰੀ ਵਿੱਚ ਜੋ ਲਾਭ ਹੈ ਉਸ ਨੂੰ ਝੁਠਲਾਇਆ ਨਹੀਂ ਜਾ ਸਕਦਾ ਹੈ। ਔਖੇ ਤੋਂ ਔਖੇ ਵਿਚਾਰ ਪ੍ਰਸੰਗ ਨਾਲ ਜੁੜ ਕੇ ਸਮਝਣ ਨੂੰ ਸੌਖਾ ਹੋ ਜਾਂਦਾ ਹੈ। ਦੂਜੇ, ਕਹਾਣੀ-ਰਸ ਨਾਲ ਮਿਲ ਕੇ ਵਿਆਖਿਆ ਅਕਾਵੀ ਤੇ ਰੁੱਖੀ ਨਹੀਂ ਲਗਦੀ। ਤੀਜੇ, ਰਵਾਇਤਾਂ ਦੀ ਘਾੜਤ ਲੇਖਕ ਦੀ ਪ੍ਰਤਿਭਾ ਨੂੰ ਆਪਣੀ ਕਲਪਣਾ ਦੇ ਜ਼ੌਹਰ ਵਿਖਾਣ ਦਾ ਮੌਕਾ ਦੇਂਦੀ ਹੈ ਜਿਸ ਦੇ ਫਲਸ੍ਵਰੂਪ ਸਾਹਿਤ ਭਰਪੂਰ ਤੇ ਸਮ੍ਰਿੱਧ ਹੁੰਦਾ ਹੈ'। Piar Singh, *op. cit.*, p. 108.

614 ਭਾਰਤੀ ਇਤਿਹਾਸ ਵਿੱਚ ਸਦੀਆਂ ਤੱਕ ਮੂਲ-ਪਾਠ ਨੂੰ ਕੇਵਲ ਪੜ੍ਹ ਕੇ ਹੀ ਸਮਝਿਆ ਜਾਂਦਾ ਸੀ। ਇਸ ਦੀ ਵਿਆਖਿਆ ਦੀ ਪਰੰਪਰਾ ਕਾਫੀ ਸਮੇਂ ਬਾਅਦ ਤੁਰੀ ਮੰਨੀ ਜਾਂਦੀ ਹੈ। ਨਾਲ ਹੀ ਅਜਿਹੇ ਵੀ ਲੋਕਾਂ ਦੀ ਕਮੀ ਨਹੀ ਸੀ ਜਿਹੜੇ ਬਾਣੀ ਦੀ ਸੁਗੰਮ ਭਾਸ਼ਾ ਨੂੰ ਇਸਦੇ ਭਾਵ ਸਮਝਣ ਵਿੱਚ ਕੋਈ ਦਿਕਤ ਪੇਸ਼ ਨਹੀਂ ਆਉਦੀ ਸੀ। ਵਰਤਮਾਨ ਸਮੇਂ ਵਿੱਚ ਵੀ ਸਾਨੂੰ ਗੁਰਬਾਣੀ ਦੇ ਮੂਲ ਪਾਠ ਤੋਂ ਹੀ ਇਸ ਦੀ ਸਮਝ ਪਰਾਪਤ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ। ਜੇਕਰ ਅਸੀਂ ਵਿਆਖਿਆ ਜਾਂ ਭਾਵ ਸਮਝਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰ ਵੀ ਰਹੇ ਹਾਂ ਤਾਂ ਇਹ ਸਿਧਾਂਤ ਸਰਵ-ਪ੍ਰਥਮ ਧਿਆਨ ਵਿੱਚ ਰੱਖਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਗੁਰਬਾਣੀ ਇੱਕ ਅਲਹਾਮੀ ਬਾਣੀ ਹੈ ਅਤੇ ਇਸ ਸਾਰੇ ਸਾਹਿਤ ਦੀ ਵਿਆਖਿਆ ਵਿੱਚ ਆਪਣੇ ਵਲੋਂ ਘੱਟ ਤੋ ਘੱਟ ਦਖ਼ਲ ਅੰਦਾਜ਼ੀ ਕੀਤੀ ਜਾਣੀ ਚਾਹੀਦੀ ਹੈ।

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understand the internal meanings of the text should be left to them. The modern trend of exegesis in Gurbani is based upon the least interpretation principle of Western educated exegetes. The Sikh exegetes like Bhai Jodh Singh, Prof. Teja Singh, and Sahib Singh can be categorized in this category.

This principle of least involvement is appreciable as it makes reader's own thought stable but it is not possible for every person to understand the Eternal meaning of the spiritual text. Therefore, this principle is always opposed but still the thing to be considered in this is that even the least words are very important. The explanation from prudent and experts related to this field, not only stimulates the mind of the readers and listeners but also increases the knowledge of a person. So, the emphasis should be not on stopping the interpretation but to keep it in limits.[615]

615 'ਵਿਹਾਰ ਵਿੱਚ ਇਸ ਵਿਚਾਰ ਨੇ ਇਸ ਗੱਲ ਨੂੰ ਜਨਮ ਦਿੱਤਾ ਕਿ ਕੇਵਲ ਦੁਰਬੋਧ ਸ਼ਬਦਾਂ ਤੇ ਵਾਕਾਂਸ਼ ਦੇ ਅਰਥ ਲਿੱਖ ਦਿਤੇ ਜਾਣ; ਜਾਂ ਫਿਰ, ਮੂਲ-ਪਾਠ ਦੇ ਪਦਿਆਂ ਦੇ ਭਾਵਾਰਥ ਸੁਖੈਨ ਸ਼ਬਦਾਂ ਵਿੱਚ ਲਿਖ ਦਿੱਤੇ ਜਾਣ, ਤੇ ਉਨ੍ਹਾਂ ਦੇ ਡੂੰਘੇਰੇ ਅਰਥ ਲੈਣ ਦੀ ਕਿਰਿਆ ਪਾਠਕ ਤੇ ਸ੍ਰੋਤਿਆਂ ਉੱਪਰ ਛੱਡ ਦਿੱਤੀ ਜਾਵੇ। ਗੁਰਬਾਣੀ ਵਿੱਚ ਟੀਕਾਕਾਰੀ ਦੀ ਜੋ ਆਧੁਨਿਕ ਪ੍ਰਣਾਲੀ ਪੱਛਮੀ ਵਿਦਿਆ ਦੇ ਜਾਣੂ ਟੀਕਾਕਾਰਾਂ, ਭਾਈ ਜੋਧ ਸਿੰਘ, ਪ੍ਰੋ. ਤੇਜਾ ਸਿੰਘ, ਸਾਹਿਬ ਸਿੰਘ ਆਦਿ ਹੱਥੋਂ ਵਿਕਸਿਤ ਹੋਏ, ਤੇ ਜਿਸ ਵਿੱਚ ਉਹ ਆਪਣੇ ਆਪ ਨੂੰ ਵਾਕਾਰਥ ਤੇ ਪਦਾਰਥ ਤੱਕ ਸੀਮਿਤ ਰੱਖਦੇ ਹਨ, ਇਸੇ ਘੱਟ ਤੋਂ ਘੱਟ ਦਖ਼ਲ-ਅੰਦਾਜ਼ੀ ਦੇ ਸਿਧਾਂਤ 'ਤੇ ਆਧਾਰਿਤ ਹੈ। ਘੱਟ ਤੋਂ ਘੱਟ ਦਖ਼ਲ ਅੰਦਾਜ਼ੀ ਦਾ ਇਹ ਸਿਧਾਂਤ ਇਸ ਪੱਖ ਤੋਂ ਸ਼ਲਾਘਾਯੋਗ ਹੈ ਕਿ ਇਹ ਪਾਠਕ ਜਾਂ ਸ੍ਰੋਤੇ ਦੀ ਆਪਣੀ ਸੋਚ ਨੂੰ ਸਥਿਰ ਨਹੀਂ ਕਰਦਾ; ਪਰ ਇਹ ਇਸ ਗੱਲ ਨੂੰ ਵੀ ਭੁੱਲ ਜਾਂਦਾ ਹੈ ਕਿ ਡੂੰਘੇਰੀਆਂ ਲਿਖਤਾਂ ਦੀ ਥਾਹ ਪਾ ਸਕਣਾ ਹਰੇਕ ਹਾਰੀ-ਸਾਰੀ ਦਾ ਕੰਮ ਨਹੀਂ। ਸਿਆਣੇ ਤੇ ਸੰਬੰਧਿਤ ਖੇਤਰ ਵਿੱਚ ਰੂੜ੍ਹ ਬੰਦਿਆਂ ਦੀ ਵਿਆਖਿਆ ਨਾ ਕੇਵਲ ਪੜ੍ਹਨ ਤੇ ਸੁਣਨ ਵਾਲਿਆਂ ਦੀ ਬੁੱਧੀ ਨੂੰ ਪ੍ਰਚੰਡ ਕਰ ਦੇਂਦੀ ਹੈ, ਸਗੋਂ ਉਨ੍ਹਾਂ ਦੇ ਰਸਾਸ੍ਵਾਦਲ ਵਿੱਚ ਵੀ ਬਹੁਤ ਵਾਧਾ ਕਰਦੀ ਹੈ।ਇਸ ਲਈ ਇਸ ਸਿਧਾਂਤ ਦੀ ਅਕਸਰ ਉਲੰਘਣਾ ਹੁੰਦੀ ਆਈ ਹੈ। ਤਾਂ ਵੀ ਧਿਆਨ ਦੇਣਾ ਕਿ ਇਸ ਸਿਧਾਂਤ ਵਿੱਚ "ਘੱਟ ਤੋ ਘੱਟ" ਲਫਜ਼ ਬੜੇ ਮਹਤਵਪੂਰਨ ਹਨ।ਇਹ ਉੱਕਾ ਦਖ਼ਲ ਨਾ ਦੇਣ

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8) The tradition of interpretation of the revealed text also provided that the solution of difficult words does not lie outside, rather it lies within the text itself. This principle says that the meanings of the difficult words of Quran should be searched in it and the understanding of the meanings of Gurbani should be searched from Gurbani itself. Basically, this principle is also based upon the theory of non-interference in the original text. The interpreter should solely depend upon the original author of the text to impose restriction on interference of views in the interpretation.[616]

9) In case of any irrelevance of a commentary to the original text it is appropriate to search the meanings of the concerned compositions in the works of other commentators who hold an equivalent experience in the interpretation of the original text. The principle of explaining the ideology of one Guru by referring to another is common among the Sikh exegetes. It is noteworthy that there is a tradition to assume all the Gurus as One Divine soul in Sikh religion. As all the Gurus have similar Divine

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ਦੇ ਸੂਚਕ ਨਹੀਂ ਹਨ; ਦਖ਼ਲ ਨੂੰ ਬਣਦੀਆਂ ਹੱਦਾਂ ਵਿੱਚ ਰੱਖਣ ਦੀਆਂ ਪ੍ਰੇਰਕ ਹਨ'। Piar Singh, *op. cit.*, p. 109.

616 'ਕੁਰਾਨ ਦੇ ਮਾਅਨੀ ਕੁਰਾਨ ਦੇ ਅੰਦਰੋਂ ਲੱਭੇ ਜਾਣ' ਅਤੇ 'ਗੁਰਬਾਣੀ ਦੇ ਅਰਥ ਗੁਰਬਾਣੀ ਦੇ ਅੰਦਰੋਂ' ਇਸੇ ਸਿਧਾਂਤ 'ਤੇ ਆਧਾਰਿਤ ਕਥਨ ਹਨ। ਵਾਸਤਵ ਵਿੱਚ ਇਹ ਸਿਧਾਂਤ ਵੀ ਦਖ਼ਲ ਨਾ ਦੇਣ ਦੀ ਧਾਰਣਾ ਦਾ ਹੀ ਇੱਕ ਹੋਰ ਰੂਪ ਹੈ। ਇਥੇ ਅੰਕੜਾਂ ਦੇ ਸਮਾਧਾਨ ਲਈ ਸੰਬੰਧਿਤ ਲੇਖਕ ਉੱਪਰ ਹੀ ਨਿਰਭਰ ਕਰਨਾ ਟੀਕਾਕਾਰ ਦੀ ਦਖ਼ਲ-ਅੰਦਾਜ਼ੀ ਉੱਤੇ ਰੋਕ ਲਾਉਣਾ ਹੈ।... ਵਿਆਖਿਆ ਦੌਰਾਨ ਅਨੇਕ ਅਜਿਹੀਆਂ ਸਥਿਤੀਆਂ ਪੈਦਾ ਹੋ ਜਾਂਦੀਆਂ ਹਨ ਜਿਨ੍ਹਾਂ ਵਿੱਚ ਲੇਖਕ ਦੇ ਸੀਮਿਤ ਸ੍ਰੋਤ ਨੂੰ ਉਲੰਘ ਕੇ ਬਾਹਰ ਝਾਕਣਾ ਹੀ ਪੈਂਦਾ ਹੈ'। *Ibid.*

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experience and ideology which lead the interpretation in a balanced approach.[617]

10) The meaning of the word is always contextual so an ideal interpreter should always try to understand the scheme of phrases used in text to attain the eternal meaning of the revealed Word. As Bhagat Kabir says:

> *Kabir, Thy slave, has entered into Thy refuge.*
> *Keep me near Thee, O Merciful Master and that is heaven for me.*[618]

The couplet has been interpreted in various ways by different scholars. The prominent Sikh exegete, Teja Singh interpretes the above couplet as follows:

(i) O merciful God let me stay in your shelter, it is heaven for me.[619]

Sahib Singh, a well known interpreter of the Sikhs explains the above reference in another way.

(ii) Me, your servant Kabir, has come under your patronage, O merciful keep me near your feet, and this is heaven for me.[620]

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617 'ਜਦੋਂ ਲੇਖਕ ਦੀ ਆਪਣੀ ਰਚਨਾ ਯਾਵਰੀ ਨ ਕਰਦੀ ਹੋਵੇ, ਤਾਂ ਉਸ ਸੂਰਤ ਵਿੱਚ ਅੰਕੜਾਂ ਦੇ ਹਾਲ ਲਈ ਅਸੂਲ ਕੀ ਹੋਵੇ? ਉੱਤਰ ਸਪਸ਼ਟ ਹੈ ਕਿ ਸੱਮਸਿਆ ਦਾ ਸਮਾਧਾਨ ਸਮਾਨ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਰੱਖਣ ਵਾਲੇ ਤੇ ਸਮਾਨ ਅਨੁਭਵ ਰੱਖਣ ਵਾਲੇ ਲੇਖਕਾਂ ਦੀਆਂ ਲਿਖਤਾਂ ਤੋਂ ਲੱਭਿਆ ਜਾਵੇ। ਗੁਰਬਾਣੀ ਵਿੱਚ ਕਿਸੇ ਇਕ ਗੁਰੂ ਦੇ ਵਿਚਾਰਾਂ ਨੂੰ ਸਪਸ਼ਟ ਕਰਨ ਲਈ ਹੋਰਨਾਂ ਗੁਰੂਆਂ ਦੀ ਬਾਣੀ ਵਿਚੋਂ ਪ੍ਰਮਾਣ ਦੇਣ ਦਾ ਰਿਵਾਜ ਹੈ। ਇਹ ਸਾਰੇ ਗੁਰੂਆਂ ਨੂੰ ''ਏਕ ਜੋਤਿ'' ਮੰਨ ਕੇ ਚੱਲਣ ਦੀ ਲੀਹ ਹੈ। ਇਹ ਲੀਹ ਭਾਵੇਂ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਸ਼ਰਧਾਲੂਆਂ ਦੀ ਸ਼ਰਧਾ ਤੇ ਵਿਸ਼ਵ ਉੱਤੇ ਆਧਾਰਿਤ ਹੈ, ਤਾਂ ਵੀ ਇਹ ਵਿਗਿਆਨਕ ਆਧਾਰ ਤੋਂ ਉੱਕਾ ਹੀ ਸੱਖਣੀ ਨਹੀਂ। ਇਸ ਪਿੱਛੇ ਇਹੀ ''ਸਮਾਨ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਤੇ ਸਮਾਨ ਅਨੁਭਵ'' ਵਾਲੇ ਲੋਕਾਂ ਦਾ ਇਕ ਦੂਜੇ ਦਾ ਵਿਚਾਰਾਂ ਕਰਕੇ ਪੂਰਕ ਹੋਣ ਦਾ ਵਿਗਿਆਨਕ ਸਿਧਾਂਤ ਕੰਮ ਕਰਦਾ ਦਿੱਸਦਾ ਹੈ।...ਵਾਸਤਵ ਵਿੱਚ ਇਹ ਵੀ 'ਸਮਾਨ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਤੇ ਸਮਾਨ ਅਨੁਭਵ' ਦੇ ਇੱਕ ਦੂਜੇ ਦਾ ਪੂਰਕ ਹੋਣ ਵਾਲੇ ਸਿਧਾਂਤ ਦਾ ਹੀ ਇੱਕ ਫੈਲਾਊ ਹੈ। ਇਹ ਵਿਹਾਰ ਟੀਕਾਕਾਰੀ ਨੂੰ ਤੁਲਨਾਤਮਕ ਆਧਾਰ ਜੁਟਾ ਕੇ ਚੰਗੇ ਸਿੱਟੇ ਦਿੰਦਾ ਹੈ, ਭਾਵੇਂ ਅਸਿੱਖਿਅਤ ਲੋਕਾਂ ਦੇ ਇਸ ਤੋਂ ਭੰਬਲ-ਭੂਸਿਆਂ ਵਿੱਚ ਪੈਣ ਦਾ ਡਰ ਲੱਗਾ ਰਹਿੰਦਾ ਹੈ'। *Ibid.*

618 ਦਾਸੁ ਕਬੀਰੁ ਤੇਰੀ ਪਨਹ ਸਮਾਨਾਂ॥
ਭਿਸਤੁ ਨਜੀਕਿ ਰਾਖੁ ਰਹਮਾਨਾ॥ *Guru Granth* Sahib, p. 1161.

619 Teja Singh, *Sabadarth Sri Guru Granth Sahib,* Vol. I, p. 1161.

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Another commentator of Gurbani, Kirpal Singh describes the same verse as:

(iii) Kabir (I) Das has mingled in your shelter O Eternal Being with merciful heart! Keep me near your self, for me this is heaven.[621]

The meaning of the above three interpretations is that 'O merciful I have come under your shelter, keep me with you, this is heaven for me'. But these interpretations are not in accordance with the original composition. The contextual meaning of the above verse is that 'O merciful Lord I have come under your shelter now I don't need heaven or hell, you can keep it with you'. Another example of the contextual meaning can be seen in the Bani of Bhagat Kabir:

> *Kabir, by the True Guru's grace, I have escaped from paradise and hell.*[622]

11) The ideal interpretation of the Scripture is really a difficult task for an exegete. It includes the individual revealed experience of the interpreter and special skill for the creation of a new literary work. The interpreter should focus his attention on the revealed Word of the Scripture rather than the commentaries. The experience of the revealed Word is the most important factor for the understanding of the Scripture

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620 Sahib Singh, *Sri Guru Granth Darpan*, Vol. VIII, Raj Publishers, Jallandhar, 1964, pp. 439-442.

621 Kirpal Singh, *Sampardai Teeka Adi Sri Guru Granth Sahib Ji*, Vol. VIII, Jawahar Singh Kirpal Singh, Amritsar, p. 451.

622 ਕਬੀਰ ਸੁਰਗ ਨਰਕ ਤੇ ਮੈ ਰਹਿਓ ਸਤਿਗੁਰ ਕੇ ਪਰਸਾਦਿ॥ *Guru Granth Sahib*, p. 1370.

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in its original sense. In the words of Harold Coward, "It opened the way to a recovery of the kind of direct and transforming experience of the word."[623] But in case of any complexity of words or esoteric terms, the interpreter can consult the existed commentaries, exegesis, etc.

12) Guru Granth Sahib contains the Bani of the Sikh Gurus and various Bhagats. Some scholars are misled due to different ways of portrayal of various concepts by Gurus in the Gurbani. The research moves in a wrong direction when a scholar formulates his own theory on the basis of scattered concepts and ignores the specific religious ideology. In present times, the attitude of human being has moved from centralization to decentralization. As a result, the study of the factual representation of the whole ideology has become difficult, if not impossible. So, we ought not to ignore the religious ideology while studying religion.

13) Bhai Vir Singh beautifully explains the role of an interpreter of Gurbani in his foreword to '*Santhiya Sri Guru Granth Sahib'*. He says that it is very difficult to interpret the ultimate experience of the revealed Word as compared to explaining a meaning in lexicon form. It is an art of writing but it is attained by those who have purity of heart and are

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623 Harold Coward, *Scripture in the World Religions: A Short Introduction*, Oxford, London, 2000, p. xi.

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selfless like a mirror that not only reflects the light but also transmits the effect of the heat.[624]

Hence, all talk of multiple or different levels or methods of approach and interpretations are faulty *ab initio.* The Gurus emphasize that the sure method of understanding and interpretation of their thesis is to start with deeds as the basis, which would give one a clue or glimpse of their spiritual experience. Otherwise, we shall have the same crop of confusion as that of this Parnali or that Parnali, Western Parnali or Eastern Parnali; and most of these would be products of egoistic self-justification or personal prejudices.

Consequently, the essence of a text is not behind the text, but in text itself. It is not something hidden, but something disclosed. What has to be understood is not the initial stage of a disclosure but what points towards a possible world. The text speaks of a possible world and a possible way of orienting oneself within it. Understood in this way, hermeneutics is a task of always coming back to the text under new circumstances and in new situations and it is always a re-reading of Scriptures and of ourselves, our world, our society and our history.

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624 'ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਸਾਂ ਗੁਰੂ ਸਾਹਿਬਾਂ ਦੀ ਜੋਤਿ, ਵਾਹਿਗੁਰੂ ਦਾ ਸ਼ੁਧ ਗਯਾਨ ਹੈ। ਸਾਰਾ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਇੱਕ ਲਗਾਤਾਰ ਚਾਲ, ਇੱਕ ਲਗਾਤਾਰ ਰੂਪ, ਇੱਕ ਲਗਾਤਾਰ ਧੁਨਿ, ਇੱਕ ਲਗਾਤਾਰ ਅਮੂਰਤ ਮੂਰਤੀ ਹੈ। ਜਿਸ ਵਿੱਚ ਬੇਨਤੀ, ਬਿਰਹੋਂ, ਨਿਰਮਲ ਭੈ, ਗਯਾਨ, ਸੇਵਾ, ਸ਼ਰਧਾ, ਪਿਆਰ, ਪ੍ਰੇਮ ਭਗਤੀ ਦੇ ਅਨੇਕ ਰੰਗ ਹਨ, ਇਸ ਵਿੱਚ ਇੱਕ ਲਗਾਤਾਰ ਰਸ ਮਸਤੀ, ਰਸ ਝੂਮ, ਰਸ ਸਰੂਰ, ਰਸ-ਲੀਨਤਾ ਦਾ ਦਰਸ਼ਨ ਹੈ, ਏਹੋ ਗੁਰੂ ਨਾਨਕ ਹਿਰਦਾ ਹੈ, ਇਹੀ ਉਹਨਾਂ ਦਾ ਇਤਿਹਾਸ ਤੇ ਇਹੀ ਇਲਾਹੀ ਗਯਾਨ ਹੈ।ਇਹੀ ਰੱਬੀ ਨਾਦ ਤੇ ਸਰੋਦ ਹੈ। ਇਹੀ ਗੁਰੂ ਹਿਰਦੇ ਉੱਪਰ ਸਾਈ ਵਲੋਂ ਪ੍ਰਕਾਸ਼ਿਆ ਗਯਾਨ ਹੈ। ਗੁਰੂ ਦਾ ਹਿਰਦਾ ਹਉਮੈ ਰਹਿਤ ਤੇ ਨਿਰੋਲ ਨਿਰਮਲ ਹੋਣ ਕਰਕੇ ਇਹ ਗਯਾਨ ਉਥੇ ਏਦਾਂ ਪ੍ਰਕਾਸ਼ਿਆ ਕਿ ਹੂ ਬਹੂ ਜਿਉਂ ਦਾ ਤਿਉਂ, ਜਿਵੇਂ ਸ਼ੀਸ਼ੇ ਵਿੱਚ ਮੂਰਤਿ ਪ੍ਰਕਾਸ਼ਦੀ ਹੈ, ਜਿਉਂ ਦੀ ਤਿਉਂ ਬਾਣੀ ਗੁਰੂ ਹਿਰਦੇ ਰੂਪੀ ਸ਼ੀਸ਼ੇ ਵਿੱਚ ਜੜੀ ਰਬੀ ਗਯਾਨ ਦੀ ਮੂਰਤੀ ਹੈ, ਇਹ ਵਾਹਿਗੁਰੂ ਦਾ ਗਯਾਨ ਹੈ, ਗੁਰੂ ਦਾ ਹਿਰਦਾ ਹੈ ਤੇ ਇਸ ਤਰ੍ਹਾਂ ਉਹਨਾਂ ਦਾ ਰੂਪ ਹੈ'।Balbir Singh (ed.), *Santhiya Sri Guru Granth Sahib,* Bhai Vir Singh Sadan, New Delhi, 2007, pp. 1-2.

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This discussion about the emergence of a new focus in the interpretation of religion and its basis, shows very clearly how direly we are in need of studies on the various aspects of hermeneutics. With religions becoming more and more dynamic and their social and political involvements becoming more provoking and problematic, it is the task of every society to contextualize the message of its Scriptures and to seek their faithful meaning in and for its particular, cultural, geographical and historical situation. Any hermeneutics that pretends first to discover general, 'time and space transcending interpretations,' which are then to be adapted and applied to particular situations, is not only deluding itself but is actually failing to fulfil precisely the task to which it is, in fact, and cannot possibly lead to any kind of real contextuality.

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Conclusion and Possibilities

The scriptural texts are considered to be sacramental of central importance to their religious traditions. These texts are always part of a larger field of religious practices. The study of these texts requires that we examine not only the content of such texts, but also use them in our real life. The understanding of scriptural texts also requires looking at how the readers create meanings, either as individuals or as members of interpretative communities. That is, texts come to have particular meanings through being read, not only through being written. The study of religious texts requires understanding the spiritual activity, not the simple written words.

In the same context, the hermeneutics of a text works on different levels; it is concerned with how the text works, what the text says, and how the text transcends its hidden revealed message to the mankind. It is a branch of knowledge that deals with the theories of interpretation, especially of Scriptures. It is a historical encounter which calls forth the personal experience of being here in the world. It tries to hold together two areas of understanding theory: the question of what is involved in the event of understanding a text, and the question of what understanding itself is, in its most foundational and existential sense.

Hermeneutics provides us tools, skills and guidance to pursue right vision and perspective. It not only provides us techniques

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and processes to perceive realityand meaning but it sharpens our vision and understanding of the meaning with new and more possible dimensions, and thereby improves our perception of reality. It is the task of hermeneutics to interpret the text in the context of contemporary situation, to make the text or message of the Scripture relevant and meaningful to the present reader. In the relevant context, the interpreter keeps the Word of a Scripture alive, meaningful and relevant, otherwise the Scripture is dead and irrelevant. Thus, hermeneutics is the task of always coming back to the text under new circumstances and in new situation; and it is always a re-reading of Scripture and of ourselves, our world, our society and our history. It is the task of hermeneutics to relate the contents of earlier documents to different cultures and philosophies of life across the geographical and historical boundaries.

The idiom and structure of every re-interpretation is finalized by the needs of the hour and the place. The devotees of Sikh religion are not only seen in Punjab but all over the world and as a result, its principles are bound to be interacting to all over the world. Instead of focusing on the ideas of Eternal Reality and religion, attempts should be made to analyze the structure of religious experience, which is central to the understanding of religion.The hermeneutical study of any text is possible due to its different concepts, viz. understanding, interpretation, language, grammar etc. So, attempts have been made to understand its science.

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Some scholars believe that hermeneutics is a western discipline, and it cannot be used as a research tool for the study of Guru Granth Sahib. But we should not hesitate to accept it if the positive traits of another culture can be used for the understanding of our scriptural texts. It is pertinent to note that grammar is also a developed theory with its own science. If grammar can be the basis of any study, why hermeneutics can't be considered as a discipline for the study of Gurbani?However, we need to make efforts for initiating a discipline of Sikh Hermeneutics or GurmatMimamsa based on the interpretation of Gurbani. The Sikh Hermeneutics or GurmatMimamsa can be justified as a subject only if equal importance is given to the message and diction of Gurbani.Some important facts that have appeared in this regard are as follows:

1. It is a well-known fact that a method evolved for a particular religious tradition may not have universal utility, as it needs much experimentation and testing to determine its value for another religious tradition. It has been observed that the biblical methods of textual criticism are not of much helpful to unearth the true meaning of Sikh Scripture because the biblical and Sikh Scripture do not belong to the same age and they are not the product of similar cultural and religious milieu. Besides they are quite at variance with each other linguistically and from genre point of view. To identify the canonical text we have to keep in mind certain factors that are peculiar to the Sikh tradition. For

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example,Sabad is elementary to Sikhism.It does not mean a simple word but an Eternal Reality which is symbolic of the Divine presence in utter darkness in the form of Eternal Guru, Guru Granth Sahib.

2. The ideal interpretation of the Scripture is really a difficult task for an exegete. It includes the individual revealed experience of the interpreter and the special skills for the creation of a new literary work. The concentration of the interpreter should be focused on the revealed Word of the Scripture. The experience of the revealed Word is the most important factor for understanding the Scripture in its original sense.

3. A Scripture includes the Divine revelation manifested through the medium of words. Sabad in its form and concept can be identified separately but they are inseparable as both are important. It is important to understand the Divine truth implicit in the Scripture so as to understand the Scripture itself. The Scriptures can never be interpreted at the finalized level. Therefore, their interpretation will continue even in the times to come.

4. A Scripture or a religion cannot be understood clearly without the knowledge of its history. So, it is essential to have the knowledge about its contemporary history. It is pertinent to note that before using any source as an evidence for textual study of the Guru Granth Sahib, an interpreter has to examine the historical circumstances out of which a particular source had originated. Besides, one has to unravel the process

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through which it had been composed, the sources employed for it and the very purpose of its origin.

5. The knowledge of the original language of a Scripture is another importantfactor for the complete understanding of a Scripture. Some researchers and scholars often use translations or commentaries of the concerned Scriptures in their works. But such research works cannot be considered complete and appropriate as theylack the originality of the text. So, another important hermeneutical rule is the knowledge of language as a basic medium.

6. The research studies and interpretations related to Gurmat need to be based on such research tools which are best suited to interpret the Gurbani. The Gurmat interpretation does not simply mean to prepare anexegesisor a commentarybut it should be an attempt to interpret the explanatory Divine experience and the message of Ultimate Reality. Therefore, any research is considered to be systematic which has set its own limitations of research tools. For example, the grammar as a research tool has its own limitations and cannot go beyond the philology. So, on the basis of grammar only, it is very difficult for an interpreter as well as the reader to reach on the eternal meaning of the text.

7. The hermeneutical study of Guru Granth Sahib must includeitstextual analysis. An interpreter must familiarize himself with the ways, means, methods and traditions which were prevalent in Sikhism for the transmission as well as exegesis of Gurbani. The history of Sikh

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scriptural tradition can easily be understood referring back to Guru Nanak, whose experience of the Numinous formed its very core and basis as well. Very truly, to interpret the message of Gurbani oral transmission in the form of musical tradition has been a prevalent mode but it was not the possible way to preserve the Sabad for future generations.

8. Every Scripture has its own internal structure that helps to understand its text. Any researcher should be acquainted to the internal structure of the Scripture. It is believed thatneither the models or tools for the study of Scriptures of other religions canbe applied to the multifaceted structure of Gurbani; nor should such an attempt be made. Gurbani is such a well-organized composition which facilitates the researchers not only to understand but also to reach easily to the unique and varied values and reality of the Ultimate Being through its study. So, it is necessary that the researchers should go through the multi-dimensional evaluation of the Scripture.

9. Guru Granth Sahib is the holy Scripture of the Sikhs and it is their Eternal Guru; that is, their authoritative religious and spiritual guide, their preceptor and enlightener for all times. The essence of Gurbani is beyond space. It is from the Primal One, Guru is full of Nectar. Gurbani is the message of unapproachable and limitless Ultimate Being, that is why it itself is beyond limits. A human being is an intellectual being and intellect is the only source to understand everything concerning him as well as beyond his intellect. But a human being should try to understand

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the meaning and ideas of Gurbani with the help of Gurbani itself. In this way, it is an institution which provides knowledge, when one joins it as a student. In the present research, the approach to study the Guru Granth Sahib is according to our intellect but it does not mean that this approach is restricted to academic knowledge only rather it is an experience of the Eternal Reality also because without Divine Order and Divine Grace His message cannot be understood in its true sense. If the Divine truth of Eternal Reality is not experienced then even the highest intellectual level is meaningless because the soul of a human being is to be redeemed only by the Sabad Guru, Guru Granth Sahib.

The text of Guru Granth Sahib has an infinite hermeneutic potential. In this relevant context, each generation of scholars has tried to unfold its meaning from its particular angle.[625] The actual practice of hermeneutics becomes a part-whole-part moment, a constant back and forth or dialectical process. This process can also be named as Sikh Hermeneutical Circle which has initiated as never ending movement and which encircles various important complete disciplines. Thus, the present study reaches at the conclusion that the hermeneutical tools as discussed above can form the basis for the establishment of Sikh Hermeneutics or GurmatMimamsa as a discipline to interpret the Guru Granth Sahib.

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625 ਬਾਵਨਅਛਰਲੋਕਤ੍ਰੈਸਭੁਕਛੁਇਨਹੀਮਾਹਿ॥
ਏਅਖਰਖਿਰਿਜਾਹਿਗੇਓਇਅਖਰਇਨਮਹਿਨਾਹਿ॥ *Guru Granth Sahib,* p. 340.

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METHODS FOR THE UNDERSTANDING OF SRI GURU GRANTH SAHIB: A HERMENEUTICAL STUDY

An Abstract

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Introduction

The religious texts are considered to be sacred and of central importance to their religious tradition. These texts are always part of a larger field of religious practices. The study of these texts requires that we examine not only the content of such texts, but also their context and use in our real life. The understanding of scriptural texts also requires looking at how readers create meanings, either as individuals or as members of 'interpretative communities'. That is, texts come to have particular meanings through being read, not only through being written. In the same context, the hermeneutics of a text works on different levels; it is concerned with how the text works, what the text says, and how the text transcends its hidden revealed message to the mankind. Thus, the study of religious texts requires understanding the spiritual activity not, the simple written words.

Hermeneutics: Meaning, Nature and Scope

There is a pressing need, for the introductory treatment of hermeneutics in the theological as well as non-theological context, to clarify the meaning, nature and scope of the term. It is not an easy task to give a relevant and universal definition of hermeneutics. Today, the definition of hermeneutics is the subject of vehement controversy. So, it is necessary to explain deeply the history, meaning and nature of hermeneutics.

The term *hermeneutics* finds its roots from Greek verb *hermeneuein* which means 'to interpret' and the noun *hermeneia* means 'interpretation'. Hermeneutics is a philosophical intellectual discipline which concerns with the nature and presuppositions of the interpretation of human expressions. According to the Oxford English Dictionary the term *hermeneutics* means, "The branch of knowledge that deals with theories of

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interpretation, especially of Scripture."[1] It is a historical encounter which calls forth personal experience of being here in the world…It tries to hold together two areas of understanding theory: the question of what is involved in the event of understanding a text, and the question of what understanding itself is, in its most foundational and existential sense.[2]

"The Greek term has etymological association with the name of the Greek God Hermes, the messenger of the Gods and the deity of boundaries. Some have seen this association as reflecting the inherently triadic structure of the act of interpretation: (i) a sign, symbol, message, or a text from some source requires (ii) a mediator or interpreter (Hermes) to (iii) convey it to some audience. So considered, this deceptively simple triadic structure implicitly contains the major conceptual issues with which hermeneutics deals: (i) the nature of a text; (ii) what it means to understand a text; and (iii) how understanding and interpretation are determined by the presuppositions and beliefs (the horizon) of the audience to which the text is being interpreted. Serious reflection on any of these issues reveals why interpretation is itself a philosophical issue and a subject of interpretation."[3]

Hermeneutics deals basically with the four issues: "(i) What is it to understand a text and what are the conditions of its possibilities? (ii) How are the cultural sciences distinct in their methods and forms from the natural sciences? (iii) What are the conditions that make any sort of human understanding possible? (iv) How can we resolve certain conceptual puzzles associated with concepts like understanding and meaning, and how might such a resolution helps us to understand the task of interpretation?"[4]

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[1] *Shorter Oxford English Dictionary on Historical Principles*, Vol. I, Oxford University Press, New York, 2002, p. 1231.
[2] Palmer, Richard E., *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer,* North Western University Press, Evanston, 1969, p. 10.
[3] Eliade, Mircea (Editor-in-Chief), *The Encyclopedia of Religion,* Vol.VI, Collier Macmillan Publishers, London, pp. 279-280.
[4] *Ibid.*, p. 281.

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Hermeneutics begins with the attempt to square the principle of interpretation with increasing awareness that the Scriptures are, after all, historical documents in which the textual truths and their meanings are internal to the time and place of their composition. In other words, hermeneutics plays a significant role in bringing togetherness of both the subjective and objective dimensions of the interpretation. Here interpretation is "a stylistic representation of a creative work… according to one's understanding of the creator's ideas."[5] The concepts like exegesis, exposition, explanation, and analysis are different in their nature and form. But somehow all are related with the interpretation and become the integral part of it. Or, these can also be said the types of interpretation. Hermeneutics is a science of interpretation; therefore, all these terms become a part of it. Hermeneutics focus on the deciphering process of interpretation in which more attention is given to understand the true meaning of a work. Understanding and interpretation are the two interlinked processes, which cannot be separated at any condition. Hermeneutics is not merely a theoretical discipline of the rules or methods of interpretation but it is a theoretical-cum-philosophical discipline in the modern world. It is the vast study of understanding especially the task of understanding texts.

The word and the more common verb *hermeneuein* and the noun *hermeneia* points back to the wing-footed messenger god— Hermes. This message-bringing process of understanding associated with the Hermes is implicit in all of the three basic directions of meaning of *hermeneuein* and *hermeneia* in ancient usage. These three directions, using the verb form *hermeneuein* for the purpose of example are (i) to say, (ii) to explain, and (iii) to translate. The first basic direction of the meaning suggests that the minister in bringing the Word is announcing and asserting something. His function is not merely to explain but to proclaim.

[5] *Shorter Oxford English Dictionary on Historical Principles, op. cit.,* Vol. I, p. 1406.

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Hermes brings fateful tidings from the divine and explains it to the present people with deep detail. In this way, Hermes becomes a 'go-between' from God to man. As compared to interpretation saying, asserting or proclaiming is an important act of interpretation. Second direction of meaning suggests the explanation is a basic act of interpretation. The interpretation that occurs even in the way one turns towards a text. The explanation relies on the tools of objective analysis but the selection of the tools is already an interpretation of the task of understanding. Analysis is also a form of interpretation; feeling the need for analysis is too an interpretation. Therefore, analysis is, in fact, not the primary interpretation but a derivative form. It has preliminarily set the stage with an essential and primary interpretation before it ever begins to work with the information or data. Another way of saying this is to state: that the explanatory interpretation makes us aware that explanation is contextual and horizontal. The significance of the third and last dimension of the meaning of *hermeneuein* is almost as suggestive to hermeneutics and theory of literary interpretation as the first two. In this case, one brings what is foreign, strange, or unintelligible into the medium of one's own language. Like the God Hermes, the translator mediates between one world and another. The act of translation is not a simple mechanical matter of synonym-finding, as the absurd products of translation machines make only too clear, for the translator is mediating between two different worlds. Translation makes us aware of the fact that language itself contains an overarching interpretation of the world to which the translator must be sensitive even as the translator individual expressions. This discussion of the origin of *hermeneuein* and *hermeneia* and the three directions of their meaning in ancient usage was undertaken in the context of hermeneutical problem in general.

The hermeneutics in its vast scope here sets the task of furnishing the theoretical justification for the determinacy of the object of

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interpretation and of setting forth norms by which the determinate, changeless, self-identical meaning can be understood. Therefore, hermeneutics is not simply a science of interpretation but a method of arriving at correct interpretation.

Compilation of Guru Granth Sahib and its Nature

Guru Granth Sahib is the holy Scripture of the Sikhs and it is their Eternal Guru; that is, their authoritative religious and spiritual guide, their preceptor and enlightener for all times. The word Granth traditionally is used for the books containing primarily sacred knowledge. Its meaning in Sanskrit is a knot which binds the book and according to Bradley refers to the knot in the thong which held together a palm-leaf manuscript to form a crude book.[6] Guru Granth Sahib has been called as Adi Granth before it was anointed as the Guru Eternal by the tenth Guru, Guru Gobind Singh. Adi means primordial and it came to be used after the Granth of the tenth master came into being. The term Guru came to be associated with the Granth after the year 1708 A.D. when the tenth Guru bestowed Guru-ship on the Granth[7] and enjoined the Sikhs to regard Guru Granth Sahib as the Guru,[8] which is primarily Sabad as held in Sikh religion from the time of Guru Nanak Dev. The term Sahib came to be associated as suffix refers to

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[6] D.G. Bradley, *A Guide to World Religions,* Englewood Cliffs, Prentice-Hall Inc., New Jersey, 1963, p. 128.

[7] Kahan Singh Nabha, *Gurmat Martand,* Shiromani Gurdwara Parbandhak Committee, Vol. I, Amritsar, 1978, p. 417.

[8] "Agya bhai akal ki tabhi chalayo panth, Sabh sikhan kau hukam hai Guru manio granth, Guru Granth ko maniyo pargat Guran ke dehi, jo prabhu ko milibo chahai khoj shabad main leh." Giani Gian Singh, *Panth Prakash*, Bhasha Vibhag Punjab, Patiala, 1970, p. 353.
Rahitnama Prahlad Singh, "Akal Purakh ke bachan sio pargat chalayo panth, Sabh sikhan ko bachan ih Guru manio granth." Piara Singh Padam (ed.), *Rahitnama,* Kala Mandir, Patiala, 1974, p. 55.
"The line of religious succession ended with the tenth Guru Gobind Singh. The Master's word in the holy Guru Granth Sahib was henceforth to be the spiritual guide of the Sikh people who were to recognize in the joint personality of an assembly of five true baptized Singhs the spirit of the Guru." Ganda Singh, *A Brief Account of the Sikhs,* Shiromani Gurdwara Parbandhak Committee, Amritsar, n.d. p.15.
"The Tenth Guru Gobind Singh said that there would be no more Gurus and Granth should be regarded as the living voice of all the prophets; Guru Vani." Trilochan Singh, Bhai Jodh Singh, Kapur Singh, Bawa Harkishan Singh, Khushwant Singh (Tr.), *Selections from the Sacred Writings of the Sikhs*, Orient Longman, New Delhi, 2000, Introduction by S. Radhakrishnan, p. 17.

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the reverence and respect attached to the Granth. The term Sahib is from the Arabic root which means master.[9]

The original version of Guru Granth Sahib was compiled by Guru Arjan Dev, the fifth Sikh Guru in 1604. It includes not only the sacred writings of previous Gurus, but also those of many Bhagats, Saints, Sufis and some Guru-oriented persons associated with the Sikh Gurus. It comprises the Divine Sabad, indicating a spiritual union with God. It marks a watershed in the history of spiritual heritage of Indian sub-continent. The purpose of the present study is to understand the Divine Revelatory nature of the Word or Sabad in the Guru Granth Sahib in the context of hermeneutics.

The divine verses of Guru Granth Sahib represent many languages and dialects. The authors of these hymns especially the saints and Bhagats hailed from different parts of India. Thus, most of their hymns have a strong influence of their mother-tongue. Many saints and Bhagats preferred to compose their verses in Saint language, i.e., Sant-Bhasha a nationally understood language of that period. The structure of hymns contains six parts; (i) **Sabad**: A Sabad in Guru Granth Sahib may consist of 2, 6, 8, 16 sections/paras/parts called Padas, i.e., Ik-Tuke, Do-Tuke, Ti-Tuke, Chau-Tuke, etc; (ii) **Sloaka**: The Sloakas are short compositions of two or more verses, but in Guru Granth Sahib, there are Sloakas of twenty-six verses as well; (iii) **Pauri**: The dictionary meaning of the word Pauri is a rung of a ladder or steps. In Guru Granth Sahib, the word has been used to refer those Sabads which carry forward ideas from one stanza to another stanza; (iv) **Vaar**: A Vaar means a long poem in which the praises of a hero are sung. There are 22 Vaars in Guru Granth Sahib; (v) **Chhant**: In Guru Granth Sahib the word has been used to label Sabads of special praises, in the context of God. The Chhants are also known as Chhands, these are

[9] Kahan Singh Nabha, *Mahan Kosh,* Bhasha Vibhag Punjab, Patiala, 1974, p. 177.

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said to be the divine songs of praise. There are one hundred twenty-seven Chhants in Guru Granth Sahib; and (vi) **Swaya:** The Swayas have been composed with different arrangements of long and short syllables at the end of the verses. Most of the Swayas used in Guru Granth Sahib can be classified as: Malind, Saman, Dandkala, Madira and Chandarakala.

Ragas: All the compositions of Guru Granth Sahib are composed in poetic form and divided into different Ragas except Japu ji Sahib in the beginning and Swayas and Sloakas at the end. The hymns have been composed in thirty-one Ragas and seventeen Ghars (tunes). A Raga is a particular set of the seven Swars, or a selection of them. Their interrelationship and sequence is governed by strict rules.

Ghars (Thatts): The Ghar means rhythm or Tal; it also denotes the pitch and variations of the notes. It is a rhythmic cycle comprising a fixed number of time units (Matras) of equal value. In Guru Granth Sahib, Guru Arjan Dev has introduced seventeen Ghars.

Rahau (Pause): In Guru Granth Sahib, a special word Rahau denoting a verse has been used in almost all the Sabads composed in musical measures.

About the nature of Gurbani, Bhai Vir Singh explains that the essence of Gurbani is beyond space. It is from the Primal One, Guru is full of Nectar. Gurbani is the message of unapproachable and limitless Ultimate Being, that is why it itself is beyond limits. But a human being should try to understand the meaning and ideas of Gurbani with the help of Gurbani itself. In this way, it is an institution which provides knowledge, when one joins it as a student.[10]

[10] ‘‘ਗੁਰਬਾਣੀ ਵਿਚ ਜੋ ਮੂਲ ਹੈ ਉਹ ਤਾਂ ਵਡੇ ਤੋਂ ਵਡੀ ਵਸਤੂ ਹੈ, ਉਹ ਧੁਰ ਕੀ ਬਾਣੀ ਹੈ, ਜੋ ਧੁਰੋਂ ਆਈ ਹੈ, ਜੋ ਗੁਰੂ ਹੈ ਅੰਮ੍ਰਿਤ ਭਰਪੂਰ ਹੈ। ਅਗਮ ਅਗਾਧ ਦੀ ਬਾਣੀ ਹੋਣ ਕਰਕੇ ਆਪ ਅਗਾਧ ਹੈ, ਪਰ ਇਸ ਦੇ ਅਰਥ ਤੇ ਭਾਵ ਆਦਿਕ, ਜੋ ਇਸ ਵਿਚ ਲਿਖੇ ਗਏ ਹਨ, ਉਹ ਇਕ ਅਲਪੱਗ ਜੀਵ ਦਾ ਪ੍ਰਯਤਨ ਹੈ, ਇਸ ਨੂੰ ਸਮਝਣ ਦਾ; ਤੇ ਜਿਥੋਂ ਤਕ ਇਸੇ ਬਾਣੀ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਇਸ ਦੀ ਵੱਧ ਤੋਂ ਵੱਧ ਸਮਝ ਆ ਸਕੇ ਓਹ ਇਸ ਦੇ ਚਰਨਾਂ ਵਿਚ ਬੈਠਕੇ ਇਸ ਤੋਂ ਪ੍ਰਾਪਤ ਕੀਤੀ ਜਾਵੇ।ਇਸ ਕਰਕੇ ਇਹ ਇਕ ਤਰ੍ਹਾਂ ਸੰਥਸ਼ਾ ਹੈ ਜੋ ਬਾਣੀ ਦੀ ਸ਼ਰਣ ਲਿਆਂ ਵਿਦਜਾਰਥੀ ਵਾਂਙੂੰ ਮਿਲੀ ਹੈ, ਇਹ

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The particular understanding of revelation is based upon the doctrine of the Sabad-Guru, enunciated by Guru Nanak and the succeeding Gurus. It is known as Dhur ki Bani and Khasam ki Bani i.e. revelation of God. The Gurbani is secular; unite in its ideology, immutable, revelation, spiritual, mystic, unambiguous, tranquil and didactic in its nature.

History and Main Features of Interpretation of Gurbani (1604-2004)

In its basic sense, hermeneutics is a systematic, procedural approach to the texts of our cultural past, and is a mode of interpretation or exegesis to understand the meanings of the text. In the Sikh perspective, the interpretation of Gurbani is called Gurbani Vichar or 'reflection upon the utterances of the Gurus'. In the history of Indian Scriptural tradition, there are four major techniques that are employed in Sikh exegetical methods, i.e., Shabadarath, Tika, Viakhia and Paramartha. Therefore, the interpretation begins at the discursive level of the consideration, at which one deals with the literal sense of Gurbani but goes deeper and deeper as one contemplates the divine mysteries by gradually penetrating into subtler levels of the meaning. Thus, every new encounter with the text of the Guru Granth Sahib provides a fresh experience of unfolding a divine mystery.

The primary concern is to introduce briefly the different approaches adopted by various schools of interpretation, especially in the context of Guru Granth Sahib. These major schools of interpretation in the context of Guru Granth Sahib include Sahaj Parnali, Bhai Parnali, Udasi Parnali, Nirmala Parnali, Giani Parnali, Singh Sabha Parnali and Academic School.

Sahaj Parnali (School): Sahaj Parnali is that school of interpretation, which sought to clarify and expound the meaning of certain words,

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ਮੁਤਾਲਿਆ ਹੈ ਗੁਰਬਾਣੀ ਦੀ, ਤੇ ਕਰਨ ਵਾਲੇ ਦੀ ਅਲਪੱਗਤਾ ਦੇ ਕਾਰਣ ਕੋਈ ਅਭੁੱਲਤਾ ਦਾ ਦਾਵਾਂ ਨਹੀਂ'' Bhai Vir Singh, *Santheya Sri Guru Granth Sahib*, Bhai Vir Singh Sahit Sadan, New Delhi, 2007, p. 2.

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concepts and themes contained in the Bani of their predecessors. The Bani of Guru Nanak was the main inspiration behind the Bani of the later Gurus; who were also responding to the needs of the growing Sikh community. In this context, Taran Singh, who made first attempt in this field, in his work titled 'Gurbani Diyan Viakhyia Parnalyian', cites certain passages from the compositions of Guru Nanak that were interpreted by Guru Angad Dev, Guru Amar Das, Guru Ram Das and Guru Arjan Dev respectively in their own works. For instance, the exposition of Guru Nanak Bani can be seen in the compositions of Guru Angad Dev, Guru Amardas, Guru Ramdas and Guru Arjan Dev respectively.[11]

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[11] Taran Singh, *Gurbani Diyan Viakhiya Parnalian,* Punjabi University, Patiala, 1980, pp. 26-34.
ਸਲੋਕ ਮ:੧॥ਨਾਨਕ ਸਾਵਣਿ ਜੇ ਵਸੈ ਚਹੁ ਓਮਾਹਾ ਹੋਇ॥
ਨਾਗਾਂ ਮਿਰਗਾਂ ਰਸੀਆਂ ਘਰਿ ਧਨੁ ਹੋਇ॥ *Guru Granth Sahib,* p. 1279.
ਸਲੋਕ ਮ:੨॥ਸਾਵਣੁ ਆਇਆ ਹੇ ਸਖੀ ਜਲਹਰੁ ਬਰਸਨਹਾਰੁ॥
ਨਾਨਕ ਸੁਖਿ ਸਵਨੁ ਸੋਹਾਗਣੀ ਜਿਨ੍ ਸਹ ਨਾਲਿ ਪਿਆਰੁ॥ ॥ *Ibid.,* 1280.
ਮ:੩॥ਊਂਨਵਿ ਊਂਨਵਿ ਆਇਆ ਵਰਸੈ ਨੀਰੁ ਨਿਪੰਗੁ॥
ਨਾਨਕੁ ਦੁਖੁ ਲਾਗਾ ਤਿਨ੍ ਕਾਮਣੀ ਜਿਨ੍ ਕੰਤੈ ਸਿਉ ਮਨਿ ਭੰਗੁ॥ ॥ *Ibid.*
੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਦਿ॥ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਪਹਰੇ ਘਰੁ ੧॥
ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ॥
ਉਰਧ ਤਪੁ ਅੰਤਰਿ ਕਰੇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕਸਮ ਸੇਤੀ ਅਰਦਾਸਿ॥
ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ ਵਖਾਣੈ ਉਰਧ ਧਿਆਨਿ ਲਿਵ ਲਾਗਾ॥
ਨਾ ਮਿਰਜਾਦੁ ਆਇਆ ਕਲਿ ਭੀਤਰਿ ਬਾਹੁੜਿ ਜਾਸੀ ਨਾਗਾ॥
ਜੈਸੀ ਕਲਮ ਵੁੜੀ ਹੈ ਮਸਤਕਿ ਤੈਸੀ ਜੀਅੜੇ ਪਾਸਿ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ॥ *Ibid.,* pp. 74-75.
ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪॥ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਪਾਇਆ ਉਦਰ ਮੰਝਾਰਿ॥
ਹਰਿ ਧਿਆਵੈ ਹਰਿ ਉਚਰੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਰਿ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇ ਆਰਾਧੇ ਵਿਚਿ ਅਗਨੀ ਹਰਿ ਜਪਿ ਜੀਵਿਆ॥
ਬਾਹਰਿ ਜਨਮੁ ਭਇਆ ਮੁਖਿ ਲਾਗਾ ਸਰਸੇ ਪਿਤਾ ਮਾਤ ਥੀਵਿਆ॥
ਜਿਸ ਕੀ ਵਸਤੁ ਤਿਸੁ ਚੇਤਹੁ ਪ੍ਰਾਣੀ ਕਰਿ ਹਿਰਦੈ ਗੁਰਮੁਖਿ ਬੀਚਾਰਿ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਰੈ ਹਰਿ ਜਪੀਐ ਕਿਰਪਾ ਧਾਰਿ॥ *Ibid.,* p. 76.
ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫॥ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਧਰਿ ਪਾਇਤਾ ਉਦਰੈ ਮਾਹਿ॥
ਦਸੀ ਮਾਸੀ ਮਾਨਸੁ ਕੀਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕਰਿ ਮੁਹਲਤਿ ਕਰਮ ਕਮਾਹਿ॥
ਮੁਹਲਤਿ ਕਰਿ ਦੀਨੀ ਕਰਮ ਕਮਾਣੇ ਜੈਸਾ ਲਿਖਤੁ ਧੁਰਿ ਪਾਇਆ॥
ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਤਿਨ ਭੀਤਰਿ ਪ੍ਰਭੂ ਸੰਜੋਇਆ॥
ਕਰਮ ਸੁਕਰਮ ਕਰਾਏ ਆਪੇ ਇਸੁ ਜੰਤੈ ਵਸਿ ਕਿਛੁ ਨਾਹਿ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਧਰਿ ਪਾਇਤਾ ਉਦਰੈ ਮਾਹਿ॥ *Ibid.,* p. 77.
ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ॥
ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ॥
ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ॥
ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ॥
ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ॥
ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ॥
ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ॥
ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ॥ *Ibid.,* pp. 3-4.

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Bhai Parnali (School): The initiator of the second important tradition of Gurbani is Bhai Gurdas, a nephew of third Guru Amar Das. The authenticity of the work of Bhai Gurdas is accepted by the fifth Guru Arjan Dev by honouring it as the 'key to Guru Granth Sahib'. And for this reason his distinctive approach of interpretation is known as Bhai Parnali. The important features of interpretation of Bhai Gurdas can be classified under some categories as: interpretation in poetic form, unity in interpretation and formulation, creative interpretation, systematic interpretation, comparative interpretation, interpretation of mythical symbols, description of Sikh history, etc.

Udasi Parnali (School): The Udasi, an ascetical sect of the Sikhs, was founded by Baba Sri Chand (1494-1629), the elder son of Guru Nanak. Sri Chand preached Gurbani throughout his life and worked for the spread of Sikh religion but his preaching remained oral and we do not find any written record of his Gurbani interpretations. However, some of his writings which were written in praise of Guru Nanak are extant even today. These are Arta, Guru Nanak Sahansarnama and Gur Gyatri Mantra. It is noteworthy that Sri Chand used one thousand adjectives of Sanskrit language in his compositions.[12]

Nirmala Parnali (School): According to Kahan Singh Nabha, "Guru Gobind Singh, the tenth master, sent five Sikhs named, Ram Singh, Karam Singh, Ganda Singh, Vir Singh and Sobha Singh, to Kashi, Varanasi, in the dress of celibacy for the study of Sanskrit. These five are known to be Nirmalas in the Sikh history."[13] Bhai Santokh Singh, Pandit Tara Singh Narotam, Bhai Dal Singh Giani, Bhai Gian Singh Giani, Pandit Gulab Singh, Sadhu Gurdit Singh, Sant Sampuran Singh and Sant Nirankar Singh, who were all interpreting Gurbani from the Nirmala's perspective in

[12] Ishar Singh Nara, *Itihas Baba Sri Chand Ate Udasin Sampardaya,* Delhi Gate Bazar, Delhi, 1959, pp. 441-451.
[13] Kahan Singh Nabha, *Mahan Kosh,* National Book Shop, Delhi, 2006, p. 712.

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the late nineteenth and early twentieth centuries.[14] Main features of their writings are the concept of renunciation, myth of Guru Nanak as an incarnation of Vishnu, style of interpretation in question-answer format, format of polysemous meanings and format of Vedantic interpretation of Gurbani.

Giani Parnali (School): The Giani is such a person who must adhere in every thought, word and deed to the truth and should remain detached from worldly temptations while still living in this world. The Gianis are traditional interpreters of the Guru Granth Sahib and that is why they are also called the Sampardai Gianis. The term Sampardai means follower of a class of teachers from the old tradition or a class which follows the preaching of their Gurus.[15] The Giani or Sampardai is one of the major schools of Sikh theologians and expositors of the Sikh Scripture. Traditionally, this school of interpretation is associated with Bhai Mani Singh who is credited with having learned the exposition of Scriptures from Guru Gobind Singh at Damdama Sahib in Talwandi Sabo. Bhai Divan Singh, Bhai Gurdial Singh and Bhai Gurbakhsh Singh, Bhai Amar Singh, Bhai Surat Singh, Bhai Jassa Singh, Bhai Ram Singh, Bhai Chanda Singh, Giani Hazara Singh, Bhai Daya Singh, Bhai Vir Singh, Bhai Bhagvan Singh, Giani Amir Singh, Bhai Fateh Chand, Sant Harnam Singh, Giani Kirpal Singh, Sant Sangat Singh, Sant Kartar Singh, Bhai Gurmukh Singh, Bhai Santokh Singh, etc. can be named as the eminent scholars of Giani or Sampardai Parnali. On the doctrinal level as compared to the other Parnalis of interpretation, the Gianis have kept their own course relying solely on the teachings of the Gurus and the Sikh tradition as it had autonomously evolved. For them the Vedas were not authority for Gurbani, nor the Guru's word accepted as an extension of, or interpretation of the Vedas. Likewise, the Guru for them was not an Avtar of Vishnu. Nor did

[14] Ganesha Singh, *Bharat Mat Darpan*, Bhai Bur Singh Giani Manmohan Singh, Amritsar, 1927, pp. 138-88.
[15] Kahan Singh Nabha, *Mahan Kosh*, p. 247.

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they believe in the Hindu system of Varn-ashrama. The Gianis or Sampardai Parnali has been the most proficient exponents of the philosophy and ideology of the Guru Granth Sahib. Very valuable contribution in the field of Sikh religion came in early days from Bhai Mani Singh in the form of Gian Ratnavali and Sikhan Di Bhagatmala. In recent times, Giani Badan Singh (1924), and his colleagues of the Faridkot Tika Bhai Bishan Singh Giani (1936), Akali Nihal Singh (1938), Pandit Narain Singh Giani (1940), Bhai Vir Singh (1957), and Bhai Kirpal Singh (1964), all basically in the Giani line, have produced the complete commentaries of Guru Granth Sahib. In this way, the Giani or Sampardai School is the first among the traditional interpreters of Gurbani, who had completed the four Tikas of Guru Granth Sahib.

Singh Sabha Parnali (School): The new association which came into being in July, 1873 was given the name of Sri Guru Singh Sabha Amritsar. It may be hoped that like the other Indian reform movements of the period, the Singh Sabha did not owe its existence to one single individual. Because it was a joint endeavour of public spirited Sikhs, who wanted to save the community from drifting into schismatic sects.[16] The scholars of Singh Sabha Parnali are Bhai Vir Singh, Principal Teja Singh, Professor Sahib Singh, Mohan Singh Diwana, Sher Singh, Professor Ganga Singh and Hazara Singh Sodhi. Besides a long list of literary writings, the following is the list of their writings which are concerned with the Sikh history and Gurbani exegesis, i.e., Sri Guru Nanak Chamatkar, Sri Kalgidhar Chamtkar, Sant Gatha, Asht Gur Chamtkar, Gur Balam Sakhian, Varan Bhai Gurdas Steek, Sikhan Di Bhagatmala, Prachin Panth Prakash, Sakhi Pothi, Guru Granth Kosh, Guru Partap Suraj Granth, Panj Granthi Steek and Santhiya Sri Guru Granth Sahib. The Singh Sabha Movement was a renaissance movement in the history of Sikhism. It is a noteworthy fact

[16] Shamsher Singh Ashok, *Punjab Diyan Lehran (1850-1910),* Ashok Pustakmala, Patiala, 1974, pp. 84-88.

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that the main aim of this movement was to reaffirm the Sikh values and Sikh identity in the Sikh society. Therefore, the exegetical works created by the scholars of this school clearly exhibit their attempt to bring out the original ideology of the Sikh principles. The Singh Sabha scholars adopted an approach which was primarily guided by the scientific and rationalistic influence of Western education. Through this process of reinterpretation of the Sikh tradition they were able to produce detailed commentaries on Guru Granth Sahib.

Academic School: The text of Guru Granth Sahib has an inexhaustible hermeneutic potential. In this relevant context each generation of scholars has tried to unfold its meaning from its particular angle. Except the above considered subjects, there are some other trends which recently sprouted in the field of interpretation. In today's post-modern revolutionary times where people become aware of their own identity, Sikh religion raises the serious issues of modernism, post-modernism, feminism, secularism, fundamentalism, orientalism, ecology, globalization, subaltern studies etc., amongst the Guru Granth Sahib studies can be placed in the line with recent trends. Some prominent Sikh scholars can be named in the above line: Jagbir Singh, Joginder Singh Kairon, Gurbhagat Singh, Jasbir Singh Ahluwalia, Kapur Singh, Balbir Singh, Pashaura Singh, Devinder Singh Chahal, Bhagat Singh Hira, Jodh Singh etc. In the Academic school of interpretation, we have included only the complete commentaries on Guru Granth Sahib. It is pertinent to note that these exegetical works have been made only on the academic levels. Therefore, these following exegetical works and scholars have been placed in line of academic school interpretation. The translations of Guru Granth Sahib made by Ernst Trumpp, Prof. Teja Singh (completed by Dr.Rattan Singh Jaggi), Dr. Gopal Singh, Prof Gurbachan Singh Talib, S. Gurbachan Singh Makin, S. Pritam Singh Chahal, Dr. Darshan Singh, Advocate Manmohan Singh (English and Punjabi) and Dr. Kartar Singh Duggal are incorporated in the complete and

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English exegetical works on Guru Granth Sahib. The commentaries of Pandit Narian Singh, Giani Bishan Singh, Prof. Teja Singh (Shabadarth only), Bhai Vir Singh, Prof. Sahib Singh, Giani Kirpal Singh, Giani Mani Singh, Giani Harbans Singh, Sh. Chela Ram and Dr. Rattan Singh Jaggi on Guru Granth Sahib in Punjabi language are the pioneer works in the field of interpretation. The exegetical works of Dr. Manmohan Sehgal, Sh. Chela Ram, Dr. Jodh Singh and Dr. Jagjit Kaur Salwan are classical in Hindi language.

The various disciplines and schools of Gurbani interpretation emerged partly because of the differences in the philosophical outlook of the scholars and affiliations of the interpreters to different sects. All the exegetical writings succeeded to a certain extent for the relevant purpose, though all have own limitations and shortcomings as well.

Understanding of Sri Guru Granth Sahib: A Hermeneutical Study

Hermeneutics can be considered as a search for true text, or a search for true meaning. For S.P. Dubey, "The art of interpreting a religious text either by me today or by a commentator of another day is said to be hermeneutics."[17] Hermeneutics is the training in the art of interpreting the Scripture by extracting its meaning for communication to others. It is the science which establishes rules, principles and methods of interpreting religion and its Scripture, and its relation to society. As such hermeneutics attempts to find the true meaning of a text with accuracy, and how a reader perceives and interprets the reality.

The definition of hermeneutics is followed by the discussion on its limitations. No research work is complete unless we discuss the subject in its comparative sense and also the role played by language in it. The philosophical vision in Sikh perspective has been studied in order to

[17] S.P. Dubey, "Hermeneutics and Sankara" in *The Indian Journal of Theology*, July-December, 1982, Bishops College, Calcutta, pp. 166-167.

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understand the various bases of faith in Sikh religion and the factors influencing them. Following a comparative approach, the present research work attempts to study the level of faith it works in Sikh religion and how it is applied.

Limitations of Hermeneutics

Hermeneutics, the science of interpretation, has its own limitations which are detailed as under:

1. At the first instance, the specific form and content of scriptural books vary sharply from tradition to tradition and even within a single scriptural corpus. Ritual books, legal codes, myths and legends, historical accounts, divine revelations, apocalyptic visions, ecstatic poetry, the words of teachers and prophets, and hymns or prayers to deity have all served as a Scripture. Sometimes problems crop up during the fixation of a text then can any universal or common rules be formulated which can be applied to any religious text of the world.
2. Friedrich Schleiermacher has given the term 'special insight'[18] which means the Divine Grace of the revealed word of Scripture. The understanding of the Eternal Reality is also known as special insight. It is noteworthy that the main reason of special insight or the Divine Grace is the intensity of experiencing the Eternal Reality. The special insight is also the reason of the ability of the interpreter for analysing a text. This special insight is essential for the understanding of a Scripture. So, can intellectual experiences be used for the analysis of revelation?
3. "With religions becoming more and more dynamic and their social and political involvements becoming more provoking and problematic, it is the task of every country to contextualize the message of its Scriptures and to seek their faithful meaning in and for its particular cultural, geographical

[18] Roy J. Howard, *Three Faces of Hermeneutics: An Introduction to Current Theories of Understanding*, University of California Press, London, 1982, pp. 9-11.

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and historical situation. Any hermeneutics that pretends first to discover general, 'time and space transcending interpretations' which are then to be adopted and applied to a particular situation, is not only deluding itself but is actually failing to fulfil precisely the task to which it is, in fact, called, and cannot possibly lead to any kind of real contextuality".[19]

4. A major obstacle to delimit the phenomenon of Scripture is its very medium of expression. Yet in most religious traditions, sacred texts were transmitted orally in the first place and written down only relatively later. For these reasons, a descriptive distinction between oral and written Scriptures may on occasion be necessary, even though etymologically 'oral Scripture' is a contradiction in terms. Here the question is how science of interpretation be applied to oral traditions prevalent in religions. What measures and bases can be adopted for the interpretation of such traditions?

5. Another problem in delimiting 'Scripture' is of distinguishing the primary sacred text of a religious tradition from other secondary sacred texts. Such distinction between a community's pre-eminent Scripture and the rest of its sacred texts is helpful in understanding many religious traditions, in some cases, the panoply of texts revered is so great and the relative distinctions of authority and sacrality among them so unimportant that all have some legitimate claim to the title of Scripture.[20] When the secondary Scriptures are as important as the primary ones then it should be considered whether the hermeneutics of the original and secondary text should be same or it should be different. Therefore, in the light of above limitations of hermeneutics, before studying a Scripture our vision can be

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[19] Joseph Pathrapankal, "Editorial" in *Journal of Dharma*, Dharmaram College, Bangalore, Vol. V, No. I, January-March, 1980, p. 2.

[20] 'In the Mahayana Buddhist tradition as a whole, the number of texts treated as sacred is so vast that it is not possible to single out some as more deserving of the title *scripture* than others, save in particular segments of the tradition where one sutra is given extraordinary status (e.g., Nichren Buddhist veneration of the Lotus Sutra in Japan). Even in a community with a scriptural book or canon that is clearly more sacred than other sacred texts, the decision to preserve the status of 'Scripture' only for the former can be a debatable one.'

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categorized into three categories, which are as follows: philosophical, objective and comparative level.

Philosophical Aspect: The primary theoretical concept of Sikh religion is the doctrine of Sabad. The conceptual and spiritual world of Sikh religion is based on the Eternal Truth of Sabad. If the word Sabad is replaced with revelation then it is not a misconception. We cannot ignore the Sabad revelation because Sikh religion speaks of the basic understanding of Sabad then of its experience, and further adopting the concepts. Human being is an intellectual being and intellect is the only source to understand everything concerning him as well as beyond his intellect. In the present research, the approach to study the Guru Granth Sahib is according to our intellect but it does not mean that this approach is restrained to academic knowledge only rather it is further to experience the Eternal Reality because without Divine Order and Divine Grace His message cannot be understood. If the divine truth of Eternal Reality is not experienced then even the highest intellectual level is meaningless because the soul of a human being is to be redeemed by the Scripture Guru, Guru Granth Sahib.

> *He, who by Guru's grace knows the Lord's will, comes to realise the way of life of all the ages.*[21]

> *This is the sign of union with the Lord. That in his mind the man recognises only the True Lord's command.*[22]

The present study may help in formulating a vision towards the text of Guru Granth Sahib, but a true scholar is that who experiences and understands the Sabad Guru. Another considerable aspect that comes forth is the applicability of Sabad based Sikh vision or approach in

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[21] ਗੁਰ ਕਿਰਪਾ ਤੇ ਹੁਕਮੁ ਪਛਾਣੈ॥
ਜੁਗਹ ਜੁਗੰਤਰ ਕੀ ਬਿਧਿ ਜਾਣੈ॥ *Guru Granth Sahib,* p. 1027.

[22] ਪ੍ਰਭ ਮਿਲਣੈ ਕੀ ਏਹ ਨੀਸਾਣੀ॥
ਮਨਿ ਇਕੋ ਸਚਾ ਹੁਕਮੁ ਪਛਾਣੀ॥ *Ibid*., p. 106.

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practical life. Up to what extent the above discussion on faith is relevant, how much the faith system can be applied? These questions can be answered by taking into consideration the three approaches, i.e., the approach of a Saint, a Scholar and a Soldier.

(i) **Saint**: For Saint, Gurbani has used the words Sant, Sadh, Bhagat, Jan, Sant Jan, Sadh Jan, etc. interchangeably. The word can be said a modified form of the word 'sat' which can simply mean 'Truth'. So, 'a person who makes up his mind on the path of truth' is said to be a Sant. A Sant is used to refer to a wise, knowledgeable and religious person with knowledge of God. The first duty of the Sikh is to be a Sant or to be a wise and knowledgeable person.

(ii) **Scholar**: The term 'Scholar' is derived from the Latin word *Schola* which means a school child, or a student. In Sikh perspective, the person who practices for the Eternal Word (Sabad) is said to be the disciple of Guru. Till one practices Sabad-Guru he is a disciple because the Eternal Reality or the Eternal Being is beyond the human intellect. As He is beyond our understanding, intellect, unseen and limitless; and one cannot describe Him in lives. So, a true Sikh is one who is always a disciple of His Guru. So, his approach should always be of a disciple, follower, a Sant or a researcher.

(iii) **Soldier**: In the context of Sikh religion, the term 'Sipahi' means warrior or a soldier of truth. Sikhism strongly advocates the concept of Miri-Piri and Sant-Sipahi. So, it can be said that these concepts are imbedded in Sikh religion and Sikhism cannot be imagined without these concepts. Faith always supports us, sometimes as Sant-Sipahi and sometimes as Scholar.

Objective Aspect: After having a discussion on the philosophical aspect the objective aspect has been undertaken for the study under the following two headings.

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(i) **Philological Study**: A philological study demands the complete knowledge of language. The language of Scriptures and religious discourses is different from the general usage of language. In religious discourses, symbolic meaning is primary to lexicon meaning. But in semantic form, the esoteric meanings of the words should be more explanatory for the researchers. We come across many examples in Gurbani in which Gurus have explained their ideas in simple language by means of story-telling, as:

> *Where I to be a she-fawn, live in a forest, and pick up and eat fruits and tubers?* [23]

(ii) **Theological Study**: Theology, a branch of philosophy, undertakes the study of every aspect of religion. Theology has various important aspects to study. One is the study of revelatory experience of the Eternal Reality. And the second important subject is the study of Eternal Word and the experience of its power through which the divine experience of the Scripture flows through generations.

A Sabad is the foundation stone of Sikh religion; here Sabad does not mean a word but an Eternal Reality which is symbolic of the Divine presence in utter darkness.

> *For countless ages, there was utter darkness.*
> *There was no earth and no sky, but the Infinite Lord's will alone was pervasive.*
> *There was neither day, nor night, nor moon, nor sun, but the Lord alone sat in profound trance.*[24]

Comparative Aspect: Sabad is a Dhawani that gives us a clear picture of the form of any text but Sabad is justified when it gives the knowledge of Eternal Reality. The experiences of saints are considered as Sabad. In other words, Sabad is the sayings of reliable enlightened souls who have attained the Eternal knowledge. The meaning of Sabad can be of two types, i.e., concrete and abstract. The comparative aspect undertakes the study of

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[23] ਹਰਨੀ ਹੋਵਾ ਬਨਿ ਬਸਾ ਕੰਦ ਮੂਲ ਚੁਣਿ ਖਾਉ॥ *Ibid.,* p. 157.

[24] ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੂਕਾਰਾ॥
ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ॥
ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ॥ *Ibid.*, p. 1035.

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Sabad with respect to (i) the principle of authentic Sabad in Guru Granth Sahib, (ii) Sabad as a source of cosmology, (iii) Indian tradition of Eternal Reality and acoustics in Sabad, (iv) the principle of Guru-Sabad in Guru Granth Sahib, (v) Sabad as the Ultimate Reality, (vi) Sabad as a primordial sound, (vii) Sabad in the form of ordain of Guru, etc. In other words, Sabad has been studied as a comparative tool with reference to its practibility in different religions.

Methods for the Understanding of Sri Guru Granth Sahib

The emphasis is laid on understanding the concept of research through the principles of research methodology. A question is generally raised when Gurbani is a subject of spiritual experience then why its research methodology is not based on the principles of Gurmat. Therefore, an attempt has been made to find the basis of this research and its forms related to Gurmat. The references within the Gurbani and the unexplored references of various scholars have been considered for the study.

Objectives of Research Tools related to Gurmat

Research methodology is a process of systematic investigation carried out for establishing new facts, finding solutions to the existing problems, and deriving general principles of acceptance.

1. The research studies and interpretations related to Gurmat need to be based on such research tools which are best suited to interpret the Gurbani. The Gurmat interpretation does not simply mean to prepare an exegesis or a commentary but it should be an attempt to interpret the explanatory Divine experience and the message of Ultimate Reality. Therefore, any research is considered to be systematic which has set its own limitations of research tools. For example, the grammar as a research tool has its own limitations and cannot go beyond the philology. So, on the basis of grammar only, it is very difficult for an interpreter as well as the reader to reach on the eternal meaning of text.

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2. The interpretation is an art which has many dimensions, viz. linguistic, literary, and philosophical. Many other subjects are incorporated in it. While interpreting the Gurbani all these dimensions need to be considered for a positive and purposeful research. Apart from these, it is necessary that any research or interpretation of Gurbani should not overlook the Sikh ideology. The formation of new concepts related to Gurmat is permitted in the interpretation of Gurbani but these should be a part of Sikh ideology.
3. An ideal exegesis or interpretation brings forth not only the Divine message with all the possible dimensions like scriptural, mystic and esoteric but also provides the pictorial view of revealed experience.

After discussing the objectives of research tools related to Gurmat, the hermeneutical tools or Gurmat methodologies have been broadly divided into two main parts: (i) Hermeneutical tools within the Gurmat literature, and (ii) Hermeneutical tools within the Gurbani.

Hermeneutical Tools within the Gurmat Literature

In this section, an attempt has been made to study all those hermeneutical tools which are commonly used to interpret the Gurmat literature. These include historical, social and linguistic factors. Just as the references related to the understanding of Gurbani in Guru Granth Sahib cannot be ignored; similarly, many important facts of Sikh literature can also not be ignored. For some scholars, History is an important tool, while for others language is more important to understand a text. Due to the limitations of the present study it is not feasible to analyze all the available hermeneutical tools.

Bhai Kahan Singh Nabha says, “It is natural that when we come across the different views in reference to literature of our religion then mind is got confused and it’s not easy to decide which reference is true and appropriate to Gurmat but when we think logically; just as Christianity,

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Hinduism, Islam have considered Bible, Vedas, Quran, etc. as primary Scriptures and approved their sayings; then in the same way, the rationalizing of references in the context of Gurbani dispels the difference of views and we find the direct way of understanding the Gurmat."[25] Continuing this debate he further provides us more details.

'Bhai Mani Singh wrote in *Bhagat Ratnavali* that a Sikh should follow the sayings of the Sikh Gurus. A Sikh should do those things which are ordered by his Guru and should listen to those which his Guru has asked him to listen. It means that the sayings of the Sikh Gurus confirm the Sikh principles.'[26] Guru Arjan Dev says:

> *He alone is redeemed from the great noose, who, within his mind, has the Guru's word.*[27]
>
> *From the Primal One, has emanated the Gurbani, and it has effaced all the anxiety.*[28]
>
> *Sing thou the Guru's word, O brother.*
> *That is ever fruitful and peace-giving.*[29]

Bhai Vir Singh explains that the essence of Gurbani is beyond space. It is from the Primal One; the Guru is full of Nectar. The Gurbani is the message of unapproachable and limitless Ultimate Being. So, the Gurbani itself is beyond the limits. In this way, Gurbani is as an institute of Divine knowledge which provides the Divine experience of Almighty. Therefore, an ideal interpreter or an exegete should try to understand the

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[25] 'ਇਹ ਸੁਭਾਵਿਕ ਗੱਲ ਹੈ ਕਿ ਜਦ ਅਸੀਂ ਆਪਣੇ ਮਤ ਦੀਆਂ ਪੁਸਤਕਾਂ ਵਿਚ ਵਿਰੋਧ ਦੇਖਦੇ ਹਾਂ ਤਾਂ ਮਨ ਭ੍ਰਮ-ਚਕ੍ਰ ਵਿਚ ਪੈ ਜਾਂਦਾ ਹੈ ਅਤੇ ਸਾਨੂੰ ਇਹ ਨਿਰਣਾ ਕਰਨਾ ਔਖਾ ਹੁੰਦਾ ਹੈ ਕਿ ਗੁਰੁਮਤ ਦੀ ਸੱਚੀ ਉਪਦੇਸ਼ਕ ਕਿਹੜੀ ਪੁਸਤਕ ਹੈ, ਕਿਹੜਾ ਪਾਠ ਹੈ, ਪਰ ਜਦੋਂ ਅਸੀਂ ਵਿਚਾਰ-ਸ਼ਕਤੀ ਤੋਂ ਕੰਮ ਲੈਂਦੇ ਹਾਂ, ਅਤੇ ਜਿਸ ਤਰ੍ਹਾਂ ਈਸਾਈ, ਹਿੰਦੂ, ਮੁਸਲਮਾਨ ਆਦਿਕਾਂ ਨੇ ਅੰਜੀਲ, ਕੁਰਾਨ, ਵੇਦ ਆਦਿਕ ਧਰਮ ਪੁਸਤਕਾਂ ਨੂੰ ਆਪਣੇ ਮਤ ਵਿਚ ਸ਼੍ਰੋਮਣੀ ਜਾਣ ਕੇ ਉਨ੍ਹਾਂ ਦੇ ਅਨੁਸਾਰ ਵਚਨਾਂ ਨੂੰ ਪ੍ਰਮਾਣ ਅਤੇ ਵਿਰੁੱਧ ਵਚਨਾਂ ਨੂੰ ਅਪ੍ਰਮਾਣ ਮੰਨਿਆ ਹੈ, ਉਸੇ ਤਰ੍ਹਾਂ ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਸ਼੍ਰੀ ਮੁਖਵਾਕ ਬਾਣੀ ਦੀ ਕਸੌਟੀ ਨਾਲ ਸਭ ਸਿੱਖ ਮਤ ਦੇ ਪੁਸਤਕਾਂ ਦੀ ਪਰੀਖਿਆ ਕਰਕੇ ਗੁਰਬਾਣੀ ਦੇ ਨਿਯਮਾਂ ਤੋਂ ਵਿਰੁੱਧ ਵਚਨਾਂ ਦਾ ਤਿਆਗ ਅਤੇ ਅਨੁਕੂਲ ਵਚਨਾਂ ਦਾ ਗ੍ਰਹਿਣ ਕਰਦਾ ਹਾਂ, ਤਾਂ ਸਾਰੀਆਂ ਕਠਿਨਾਈਆਂ ਛਿਨ ਵਿਚ ਮਿਟ ਜਾਂਦੀਆਂ ਹਨ, ਅਤੇ ਅਸੀਂ ਗੁਰੁਮਤ ਦਾ ਸਿੱਧਾ ਰਸਤਾ ਲੱਭ ਲੈਂਦੇ ਹਾਂ'। Kahan Singh Nabha, *Gurmat Martand*, p. ii.

[26] 'ਭਾਈ ਮਨੀ ਸਿੰਘ ਜੀ 'ਭਗਤ ਰਤਨਾਵਲੀ' ਵਿਚ ਲਿਖਦੇ ਹਨ ਕਿ ਜੋ ਵਚਨ ਸਿੱਖ ਗੁਰਾਂ ਦੇ ਸ਼ਬਦ ਅਨੁਸਾਰ ਹੋਣ, ਉਹੀ ਸੁਣੇ, ਉਹੀ ਪੜ੍ਹੇ। ਭਾਵ ਇਕ ਸਿੱਖ ਨੂੰ ਉਹੀ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ ਜੋ ਉਸ ਦਾ ਗੁਰੂ ਕਹੇ, ਉਹੀ ਸੁਣਨਾ ਚਾਹੀਦਾ ਹੈ ਜੋ ਉਸਦਾ ਗੁਰੂ ਉਸ ਨੂੰ ਸੁਣਨ ਨੂੰ ਕਹੇ, ਭਾਵ ਗੁਰੂ ਦੇ ਬਚਨ ਸਦਾ ਸਿੱਖ ਸਿਧਾਂਤਾਂ ਨੂੰ ਦਿੜ੍ਹ ਕਰਵਾਉਣ ਵਾਲੇ ਹੁੰਦੇ ਹਨ'। *Ibid.*, p. iii.

[27] ਸੋ ਛੂਟੈ ਮਹਾ ਜਾਲ ਤੇ ਜਿਸੁ ਗੁਰ ਸਬਦੁ ਨਿਰੰਤਰਿ॥ *Guru Granth Sahib,* p. 397.

[28] ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ॥
ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ॥ *Ibid.,* p. 628.

[29] ਗੁਰਬਾਣੀ ਗਾਵਹ ਭਾਈ॥
ਓਹ ਸਫਲ ਸਦਾ ਸੁਖਦਾਈ॥ *Ibid.,* p. 629.

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meaning of Gurbani with the help of Gurbani itself.[30] Every attempt of an interpreter can have logical mistakes but the Gurbani is the only single universal authority which is perfect and beyond omissions. As Guru Nanak says in Sri Rag:

> *All are apt to commit an error.*
> *The Guru and the Creator alone are infallible.*
> *He who has chastened his mind through Guru's instruction comes to embrace Lord's love.*[31]

Hermeneutical Tools within the Gurbani

These tools are those references which are searched from the Guru Granth Sahib to get the methodology for the understanding of Gurbani. The meaning of Eternal Reality can be understood in a more appropriate way through these tools. For example, Guru Arjan Dev tells us the way to contemplate through the concentration. He says that any effort is fruitful only if it includes concentration of mind.

> *Sing the praise of the Lord, O friendly saints, with alertness and single-mindedness.* [32]

> *Without the Name, the bride becomes not pure, even though she may make many decorations. She knows not the worth of her spouse and is attached to another's love. Nanak, she is impure, she is of ill-conduct and, amongst women, an evil woman.*[33]

> *To read scriptures, to reflect upon grammar and to say prayers three times a day, avail not. Without Guru's word, where is emancipation, O mortal? Without the Lord's Name, one is entangled to death.*[34]

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[30] "ਗੁਰਬਾਣੀ ਵਿਚ ਜੋ ਮੂਲ ਹੈ ਉਹ ਤਾਂ ਵਡੇ ਤੋ ਵਡੀ ਵਸਤੂ ਹੈ, ਉਹ ਧੁਰ ਕੀ ਬਾਣੀ ਹੈ, ਜੋ ਧੁਰੋਂ ਆਈ ਹੈ, ਜੋ ਗੁਰੂ ਹੈ ਅੰਮ੍ਰਿਤ ਭਰਪੂਰ ਹੈ। ਅਗਮ ਅਗਾਧ ਦੀ ਬਾਣੀ ਹੋਣ ਕਰਕੇ ਆਪ ਅਗਾਧ ਹੈ, ...ਬਾਣੀ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਇਸ ਦੀ ਵੱਧ ਤੋਂ ਵੱਧ ਸਮਝ ਆ ਸਕੇ ਓਹ ਇਸ ਦੇ ਚਰਨਾਂ ਵਿਚ ਬੈਠਕੇ ਇਸ ਤੋਂ ਪ੍ਰਾਪਤ ਕੀਤੀ ਜਾਵੇ।" Bhai Vir Singh, *Santhya Sri Guru Granth Sahib,* Vol. I, Bhai Vir Singh Sahit Sadan, New Delhi, 2007, p. ii.

[31] ਭੁਲਣ ਅੰਦਰਿ ਸਭੁ ਕੋ ਅਭੁਲੁ ਗੁਰੂ ਕਰਤਾਰੁ॥
ਗੁਰਮਤਿ ਮਨੁ ਸਮਝਾਇਆ ਲਾਗਾ ਤਿਸੈ ਪਿਆਰੁ॥ *Guru Granth Sahib,* p. 61.

[32] ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ॥
ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ॥ *Ibid.*, p. 295.

[33] ਬਿਨੁ ਸਬਦੈ ਸੁਧੁ ਨ ਹੋਵਈ ਜੇ ਅਨੇਕ ਕਰੈ ਸੀਗਾਰ॥
ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣਈ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ॥
ਸਾ ਕੁਸੁਧ ਸਾ ਕੁਲਖਣੀ ਨਾਨਕ ਨਾਰੀ ਵਿਚਿ ਕੁਨਾਰਿ॥ *Ibid.*, pp. 651-52

[34] ਪੁਸਤਕ ਪਾਠ ਬਿਆਕਰਣ ਵਖਾਣੈ ਸੰਧਿਆ ਕਰਮ ਤਿਕਾਲ ਕਰੈ॥
ਬਿਨੁ ਗੁਰ ਸਬਦੁ ਮੁਕਤਿ ਕਹਾ ਪ੍ਰਾਣੀ ਰਾਮ ਨਾਮ ਬਿਨੁ ਉਰਝਿ ਮਰੈ॥ *Ibid* ., p. 1127.

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Music as a Research Tool

> *He whose tongue ever utters God's Name, enjoys plenteous food, raiment and music.*[35]

Historical References

> *The Hindu comes to the house of Hindu. Chanting the sermon, he puts on the yarn-sacred thread on the boy's neck. Putting on the thread, he commits sins. For his ablutions and washings, he is approved not.*[36]

Related to Interpreter

> *In the mind are gems, jewels and rubies, provided thou hearken to (and act upon) one instruction of the Guru.*[37]

Limitations and Qualities of an Interpreter

1) The multi-dimensional knowledge of an interpreter holds great significance in the interpretation of a Scripture. The ideal interpretation not only demands the knowledge about the discipline to which it is concerned but also demands the inter-disciplinary approach of an interpreter. An ideal exegete should himself have direct and apparent experience of the Eternal Word incorporated in the Scripture. In theological as well as spiritual field, the disciplines like Tasawwuf, Vedanta, Gurmat, Yoga, etc. become even more important. For example the personal experience of yoga proves itself as supporter in justice of yoga. In the same way, to define the revealed text, it is mandatory to experience it before.[38]

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[35] ਬਹੁ ਭੋਜਨ ਕਾਪਰ ਸੰਗੀਤ॥
ਰਸਨਾ ਜਪਤੀ ਹਰਿ ਹਰਿ ਨੀਤ॥
ਭਲੀ ਸੁ ਕਰਨੀ ਸੋਭਾ ਧਨਵੰਤ॥
ਹਿਰਦੈ ਬਸੈ ਪੂਰਨ ਗੁਰ ਮੰਤ॥ *Ibid.*, p. 290.

[36] ਹਿੰਦੂ ਕੈ ਘਰਿ ਹਿੰਦੂ ਆਵੈ॥
ਸੂਤੁ ਜਨੇਊ ਪੜਿ ਗਲਿ ਪਾਵੈ॥
ਸੂਤੁ ਪਾਇ ਕਰੇ ਬੁਰਿਆਈ॥
ਨਾਤਾ ਧੋਤਾ ਥਾਇ ਨ ਪਾਈ॥ *Ibid.*, p. 951.

[37] ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ॥ *Ibid.*, p. 2.

[38] 'ਟੀਕਾਕਾਰੀ ਦੇ ਸਰੂਪ ਅਤੇ ਪ੍ਰਕਾਰਜ ਬਾਰੇ ਕੀਤੀ ਉਪਰਲੀ ਚਰਚਾ ਟੀਕਾਕਾਰ ਪਾਸੋਂ ਰੱਖੀ ਜਾਂਦੀ ਸੂਝ-ਬੂਝ ਦੀ ਆਸ ਦਾ ਅਨੁਮਾਨ ਲਾਉਣ ਵਿੱਚ ਸਹਾਈ ਹੁੰਦੀ ਹੈ। ਇਹ ਟੀਕਾਕਾਰ ਪਾਸੋਂ ਬਹੁਪੱਖੀ ਗਿਆਨ ਦੀ ਮੰਗ ਕਰਦੀ ਹੈ। ਇਹ ਨਾ ਕੇਵਲ ਉਸ ਅਨੁਸ਼ਾਸ਼ਨ ਦਾ ਭਰਪੂਰ ਗਿਆਨ ਚਾਹੁੰਦੀ ਹੈ ਜਿਸ ਨਾਲ ਉਸ ਦੀ ਵਿਆਖਿਆ ਅਧੀਨ ਪੁਸਤਕ ਸੰਬੰਧ ਰਖਦੀ ਹੈ, ਸਗੋਂ ਉਸ ਅਨੁਸ਼ਾਸ਼ਨ ਨਾਲ

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2) The ideal interpretation of the Scripture is a difficult task for an exegete. It includes the individual revealed experience of the interpreter and the special skills for the creation of a new literary work. The concentration of the interpreter should be focused on the Revealed Word of the Scripture rather than the commentaries. The experience of the Revealed Word is the most important factor for understanding the Scripture in its original sense. In the words of Harold Coward, "It opened the way to a recovery of the kind of direct and transforming experience of the word."[39] But in case of any complexity of words or esoteric terms, the interpreter can consult the existed commentaries, exegesis, etc.

Conclusion and Possibilities

Hermeneutics provides us tools, skills and guidance to pursue right vision and perspective. It not only provides us techniques and process to perceive meaning and reality but also sharpens our vision and understanding of the meaning with new and more possible dimensions and thereby improves our perception of reality. The major task of hermeneutics is to interpret the text in the context of contemporary situation, to make the text or message of the Scripture relevant and meaningful to today's reader. Some people believe that hermeneutics is a western discipline, so it cannot be used as a research tool for the study of Guru Granth Sahib. Here, it should be remembered that if the positive elements of another culture can be used for the understanding of some text, for example, hermeneutics, then why should not we accept it? Therefore, we need to make efforts for initiating a discipline of 'Sikh Hermeneutics' or Gurmat

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ਸੰਬੰਧਿਤ ਹੋਰਨਾਂ ਇਲਮਾਂ ਦੀ ਜਾਣਕਾਰੀ ਦਾ ਵੀ ਤਕਾਜ਼ਾ ਕਰਦੀ ਹੈ। ਇਸ ਲਈ ਟੀਕਾਕਾਰੀ ਦਾ ਇੱਕ ਸੂਸਥ ਸਿਧਾਂਤ ਸਿੱਧ ਹੁੰਦਾ ਹੈ ਕਿ ਜਿਸ ਅਨੁਭਵ ਦੀ ਗੱਲ ਮੂਲ ਲੇਖਕ ਕਰ ਰਿਹਾ ਹੈ, ਉਸ ਦਾ ਟੀਕਾਕਾਰ ਨੂੰ ਆਪ ਸਿੱਧਾ ਤੇ ਅਪੋਰਖ ਅਨੁਭਵ ਹੋਵੇ।...ਇਹ ਸ਼ਰਤ ਅਧਿਆਤਮਿਕ ਖੇਤਰ ਦੇ ਅਨੁਸ਼ਾਸ਼ਨਾਂ, ਜਿਵੇਂ ਤਸਵੁੱਫ, ਵੇਦਾਂਤ, ਗੁਰਮਤਿ, ਯੋਗ ਆਦਿ ਦੀ ਹਾਲਤ ਵਿੱਚ ਹੋਰ ਵੀ ਜ਼ਰੂਰੀ ਹੋ ਜਾਂਦੀ ਹੈ। ਯੋਗ ਨਾਲ ਇਨਸਾਫ਼ ਕਰ ਸਕਣ ਲਈ ਯੋਗ ਅਭਿਆਸ ਦਾ ਅਮਲੀ ਤਜ਼ਰਬਾ ਬਹੁਤ ਸਹਾਇਕ ਹੋਣ ਦਾ ਦਮ ਭਰਦਾ ਹੈ ਅਤੇ ਵੈਦਗੀ ਨਾਲ ਸੰਬੰਧਿਤ ਗ੍ਰੰਥ ਦਾ ਟੀਕਾ ਕਰਨ ਲਈ ਵੈਦ ਹੋਣਾ ਜ਼ਰੂਰੀ ਦਿਸਦਾ ਹੈ'। Piar Singh, 'Tikakari: Sidhantak Vishleshan' in *Tikakari, Itihaskari Te Patarkari: Kujh Drishtikon* (Punjabi), Third Punjabi Development Conference, Punjabi University, Patiala, 7-9 December, 1984, pp. 103-104.

[39] Harold Coward, *Scripture in the World Religions: A Short Introduction*, One World Oxford, London, 2000, p. xi.

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Mimamsa based on the interpretation of Gurbani. The Sikh hermeneutics or Gurmat Mimamsa can be justified as a subject only if equal importance is given to the message and diction of Gurbani.

A Scripture includes the Divine Revelation manifested through the medium of words. Sabad in its form and concept can be identified separately but they cannot be separated therefore, both are important. It is important to understand the divine truth implicit in the Scripture so as to understand the Scripture itself. The Scriptures cannot be interpreted at the finalized level. Therefore, their interpretation will continue even in the times to come.

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